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CONTENTS

Mary Immaculate ..... *Michael McPake, S.V.D.* 145

A New Target in the Fight Against Juvenile Delinquency
Thomas Trese, S.J. 150

The Religious Priest and His Vow of Poverty. Part III
Joseph F. Lynn, O.S.F.S. 165

Law and Love ..... *Robert W. Gleason, S.J.* 176

The Priest's Devotion to Christ ..... *Joseph Clifford Fenton* 184

ANSWERS TO QUESTIONS 196

Francis J. Connell, C.SS.R., and John P. McCormick, S.S.

The Right to Alimony after a Bad Marriage 196

Holy Communion Without Confession 196

Membership in the PTA 197

(Contents Continued on Next Page)

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(*Contents continued from previous page*)

Interpretation of the Eucharistic Fast Law 198

A Question of Gender 199

Missa Pro Populo 199

Kissing the Vestments Before a Requiem Mass 200

ANALECTA

A Translation of the Encyclical Letter *Meminisse Juvat* 202

BOOK REVIEWS

The Catholic Theological Society of America: Proceedings of the Twelfth Annual Convention 212

The Catholic Priesthood According to the Teaching of the Church. Papal Documents from Pius X to Pius XII, *by Msgr. Pierre Veuillot* 215

Fathering-Forth, *by John H. McGoey, S.F.M.* 215

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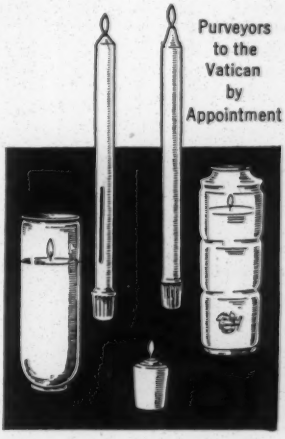

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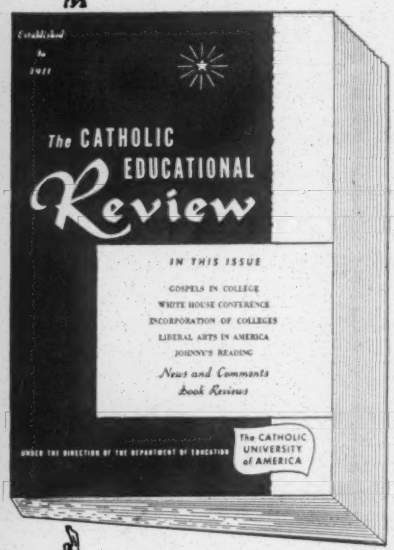

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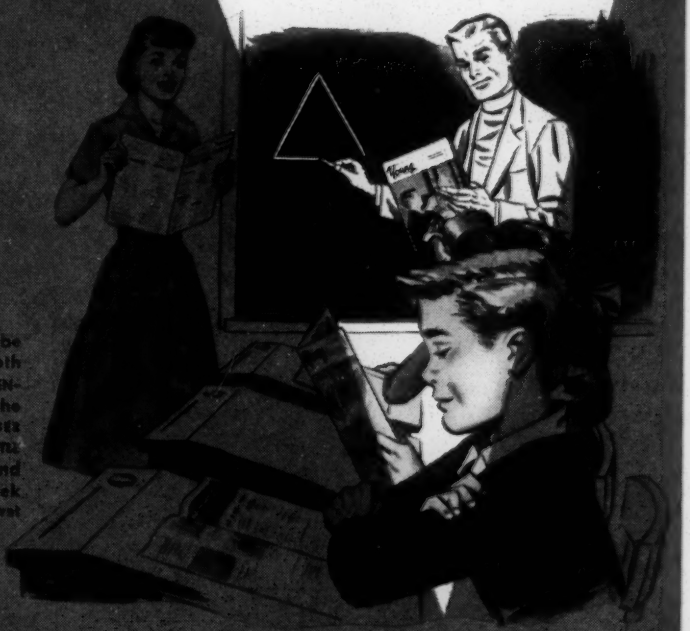

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MARY IMMACULATE

Within the great St. Peter's all was quiet. Cardinals and Bishops from many lands formed an intense, silent throng about their Pontiff, Pius IX, Vicar of Christ. They were gathered to hear him set the seal of Faith on belief in the Immaculate Conception; and now on the morning of December 8, 1854, centuries of Catholic prayer and desire were to receive their fulfillment. "*Ineffabilis Deus,*" the Pope commenced and a sense of urgent expectancy came upon all until the momentous words:

> We declare, pronounce, and define, that the doctrine which holds that the Blessed Virgin Mary, in the first instant of her Conception, has been, by a special grace and privilege of Almighty God, and in view of the merits of Jesus Christ, the Saviour of the human race, preserved and exempted from every stain of original sin, is revealed by God, and consequently is to be believed firmly and inviolably by all the faithful.

The tradition of the Immaculate Conception goes back to the Fathers of the Church. The older Fathers were very cautious in their statements. The majority however, if not adherents of the dogma as we know it today, insisted upon Mary's absolute purity and her position as the second Eve. Towards the seventh century the monks of Palestine began to celebrate the feast of the Conception of St. Anne and in time, as theological discussion began to determine what this title really meant, it became the feast of the Immaculate Conception. The old title long remained however. In the Orient the development of the feast became retarded and it finally dwindled to a position of lesser importance. The influence leading to the feast as we now have it must therefore be sought in the Western Church.

Ireland has been credited with its first observance in the West, but for definite information we must go to eleventh century England. Two calendars of Winchester, both written before the Norman Conquest, list the feast of the Immaculate Conception; and in addition there are the pontificals of Exeter and Canterbury containing the "*Benedictio in Conceptione Sanctae Mariae.*" Thus the feast would seem to have been both popular locally and also acceptable

to the hierarchy, but before it could spread very far the Normans had landed and abolished its observance. The native liturgy fared much the same as the Saxon thanes and peasants, for to the haughty Norman everything English was of a lower order, a product of insular remoteness and its attendant ignorance.

Tradition dies hard however, and though the feast of the Immaculate Conception was not to be kept in Canterbury for over two centuries (1066-1328), it was never forgotten. The monasteries re-introduced it at the earliest opportunity; some documents relating that Helsin, Abbot of Ramsey, was saved by an angel from a North Sea gale upon promising to restore the feast. This was in 1070 and within the next fifty years Mary began to regain the place in English devotional life from which the Conquest had ousted her. St. Anselm wrote his important treatise, *The Virginal Conception and Original Sin,* while the great scholar's nephew, the Abbot of Bury St. Edmunds, established the feast there in 1121. The monasteries of Worcester, Gloucester and Reading also adopted it and so it made its way into the Midlands and West. Opposition was not lacking, for to many the Oriental feast was unknown and its introduction was denounced as an error. Two bishops forbade its observance and the matter was brought before the Council of London in 1129. The synod's decision in its favour caused the feast to be celebrated with greater devotion though it was not raised to the rank of a holy day of obligation but merely a day of greater solemnity.

While this development was taking place in England a similar movement was afoot in Normandy. The Norman knights and clergy coming back from England carried the memory of the feast with them, as did their countrymen returning from their wars in Southern Italy where the Greek and Oriental tradition was very strong. Soon the feast of the Conception of Mary became as important as the Annunciation, and spreading from Normandy over parts of Europe it was known as the "Feast of the Norman Nation" on account of the unusual splendor with which they observed it.

Apart from St. Anselm's treatise and a subsequent one by his friend Eadmer there had been little theological debate as yet. English piety which was transforming the land into the "Dowry of Mary" was content to believe that it was only right that God's

Mother should be so honored. Secure in this conviction it did not enquire too closely into the dogmatic questions the devotion involved. Normandy likewise accepted the feast without demur and it was only as it spread through France that controversy arose. In the middle of the twelfth century the canons of Lyons introduced the feast upon the death of their Bishop, and this action drew down on their luckless heads a stern denunciation from St. Bernard. Lacking definite scriptural proofs for the belief and being ignorant of its celebration in the Orient, the Saint protested that it was contrary to the tradition of the Church and added a strong rebuke to the canons regarding their departure from accepted Catholic custom.

There is no question that St. Bernard's demand for a thorough inquiry was both reasonable and timely. Neither England nor Normandy had furnished any sound theological basis for the feast beyond Eadmer's inconclusive axiom, *"Decuit, potuit, ergo fecit."*

Thus when St. Bernard's letter was answered it became apparent what real confusion prevailed. The monk Peter Comestor argued that the flesh of Mary was sanctified before her conception and therefore needed no purification, while other writers propagated the outlandish notion that a portion of Adam's flesh had been preserved by God before the fall, and that being transmitted down through the ages it was eventually used to form the Virgin Mary; which formation they honored with a feast. After Bernard's death the controversy was continued by his follower Peter Cellensis and the monk Nicholas of St. Albans who defended the English position. Unfortunately Nicholas proved but a sorry champion, for his great zeal was surpassed only by his ignorance and fondness for invective. In addition many believe him to have been none other than Nicholas of Clairvaux, St. Bernard's former secretary, who had forged his master's signature upon occasion and had finally fled to his native land to escape punishment for his crimes. Here he is thought to have masqueraded under an assumed name to render his safety more certain.

This hypothesis would certainly account for Nicholas' astonishing malevolence: for his St. Albans treatise is rendered notable by a strain of language scarcely compatible with its exalted theme. Thus in a milder passage Nicholas observed with a flash of sardonic humor that Mary's soul had been pierced twice by the sword;

once at the foot of the Cross, and again when St. Bernard wrote his letter to the canons of Lyons.

Throughout the thirteenth and fourteenth centuries the argument continued engaging such illustrious theologians as St. Peter Damien, Peter the Lombard, St. Bonaventure, St. Albert the Great, St. Thomas Aquinas and Duns Scotus. All of these with the exception of Duns Scotus were either opposed, or as in the case of St. Thomas, refrained from giving their assent to the doctrine. It is the particular glory of the Scots theologian—for Duns Scotus was born in Roxburgh—that in consequence of his exposition the belief was thenceforward widely accepted. The two greatest difficulties concerned the precise time of Mary's sanctification and the manner of her redemption. Scotus correctly proved that Mary was Immaculate from the instant that her soul was created and infused into her body, that is to say at the moment of her conception. With regard to St. Thomas' great difficulty—the redemption of Mary—Scotus explained that hers was the greatest of all redemptions on account of the miraculous preservation from original sin.

"The perfect Mediator," he tells us, "must, in some one case, have done the work of redemption most perfectly, which would not be unless there was some one person at least, in whose regard the wrath of God was anticipated and not merely appeased." These arguments were wholly acceptable and at long last the doctrine was shown to have the necessary theological foundation. Repeated explicitly in the definition of the Dogma in 1854, they are also included in an abbreviated and non-technical form in the collect of the Mass for December 8.

After this the doctrine spread to those countries which had not previously accepted it, and it was also upheld by many of the great Universities. In the next two centuries the Universities of Paris, Louvain, Oxford, Cambridge, Bologna, Salamanca, Cologne, among others, demanded that their members take an oath to defend the Immaculate Conception. In 1441 the Council of Basle declared the doctrine to be in accordance with the Catholic Faith and right reason and forbade preaching of the contrary. It is interesting to note that one of the referees of the debate was the noted Spanish theologian John Torquemada, uncle of the Grand Inquisitor of later years. As early as 1263 the Franciscans had adopted the feast for the whole Order and following in the footsteps of Duns

Scotus the Friars became the doctrine's most ardent supporters. The Dominicans, pledged to St. Thomas, formed the backbone of the opposition, but in 1843 Pope Sixtus IV introduced a restraining element into the dispute by excommunicating anyone who should brand as a heretic those holding an opinion contrary to his own teaching in this matter.

The Council of Trent when treating of original sin in 1546 declared that Mary was sinless, but it did not define the doctrine and opposition was still permissible and continued. Gregory V, however, terminated the controversy in 1622 when he imposed absolute silence on opponents of the belief pending investigation by the Holy See. Finally in 1661 Pope Alexander VII forbade all further discussion and declared the object of the feast to be the sinlessness of Mary from her conception. With this, all theological speculation ceased and Catholic devotion sought new ways of honoring Mary under her title of Immaculate Conception. She was invoked in the Litany of Loretto as "Queen conceived without original sin," her feast was declared a holyday of obligation for the Church. She was named patron of Spain and the United States, and finally there came the climax with the definition of the Dogma in 1854. This is the history that lies behind the invocation, "O Mary conceived without sin, pray for us who have recourse to thee."

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A NEW TARGET IN THE FIGHT AGAINST JUVENILE DELINQUENCY

Arrests of young people under eighteen increased 7.3% in cities in 1956. The increase is not due to more young people since the number in this group is up only about 3%. . . . Almost 46% of the arrests for major crimes were of youngsters under eighteen.[1]

Major blame for this state of affairs has been attributed at different times to heredity, parents, war time, crowded housing, and other partial causes.[2] Yet effort to eradicate or ameliorate them has not brought satisfactory results. Attention should be drawn, therefore, to a relatively neglected causal factor, namely a category of persons here labeled, for convenience sake, *miscellaneous adults*. Who are they?—Anyone living in your community (city, state, or country), and enjoying its benefits, who is indifferent to the social repercussions of his words or actions on the well-being of that community.

They are cited as a major cause of juvenile delinquency because (1) they impede parents' normal function of control over their child's behavior, and (2) they create a delinquent environment, a milieu which breeds or fosters juvenile delinquency.[3] "When a youth commits a crime, investigate," advises Mr. J. Edgar Hoover.

[1] Federal Bureau of Investigation, *Uniform Crime Reports* for the U. S., XXVII, 2 (Jan., 1957), 68.

[2] The main cause of juvenile delinquency, of course, is the individual who commits it, for he is the one who gives the delinquency its being. Anything else is at most a secondary cause, an occasion or condition. Granted that there is a certain amount of stimulation from environment, and a certain influx from heredity, the whole story is not stimulus-response nor heredity, for man is a free being, no mere product of environment nor victim of genes. There is no inevitable correlation between a child's physical, mental, or social traits and eventual delinquency.

[3] The charge was made by Rev. Daniel Egan during a teenage mission in Springfield, Mass., last May. "True, you don't have to be bad, you have free will and God's grace will help you be good. But, because the causes of delinquency kept in existence by adults are all around you, believe me, if a kid wants to become bad, it's certainly easier to be bad today than ever before. You kids didn't kick God out of a system of education that graduates thousands of spiritual morons every year . . . didn't build the saloons . . . the drive-in passion pits, the birth control styles of glorified doghouses we

"You will find that some adult has committed a more serious act of omission or commission. In the last analysis, juvenile delinquency is public delinquency."[4]

No longer is it true to say, without qualification, that children get their concepts of right and wrong, ideals, and social habits only from parents, pastor, or schoolteacher. Operative also are other powerful stimuli, some of which twist young lives into crookedness. Listed in the *dramatis personae* of causal factors of juvenile delinquency is one name that plays many minor roles which add up to playing, in effect, a major role. Never sufficiently highlighted to make all-out attack on it feasible, the role of miscellaneous adults in the malformation of youth has been seriously underestimated. Not organized, nor even formally promoting juvenile delinquency as such, these separate agents induce a unified and accumulative process of deterioration. These extra-familial grown-ups enervate family discipline by making immorality convenient. They exploit youth. They are, in Archbishop Cushing's phrase, "immersed in contempt for youth."

RE-APPRAISAL DUE

In drawing attention to these miscellaneous adults as a target for attack, there is no intention of denying the family's function as the principal guiding influence on youngsters' behavior.[5] Because of that generally accepted opinion, parents have in recent years been the foremost whipping-boy for juvenile delinquency.[6] But is not blaming parents an oversimplification of the problem, something of an easy out for the rest of us? Is it not time to re-appraise the influx of other causes too?

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see all around us. . . . You kids didn't write the sexy magazines or produce the 'Baby Dolls' which so easily rot your youthful minds." *Catholic Chronicle,* May 10, 1957, p. 1.

[4] "Crime Begins at Home," *Redbook Magazine,* Oct., 1956.

[5] Its influence is largely informal, that is to say, exerted by casual example and the bonds of affection, and only occasionally by explicit instruction or correction.

[6] E.g. Charles F. Murphy, former legal advisor of the late Mayor Laguardia, and code administrator for the nation's comic books, after nine years on the judge's bench, thinks parents are to blame for most juvenile delinquency. *Catholic Chronicle,* Oct. 15, 1954.

An eighteen-year-old boy in Galion, Ohio, slashes a woman and her small daughter with his knife when the mother fights his attempted rape. Nine Kansas City youngsters brutally beat a man near the railway station because he has no cigarettes for them. Two Memphis boys shoot a sixteen-year-old girl in the stomach because she resists them. A gang of Atlanta teenagers torture four smaller children for three hours. Newly inducted airmen at Chanute Air Force Base belong to a secret gang with score cards to record sessions of marijuana smoking or the use of switchblade knives, blackjacks, brass knuckles, loaded leather gloves, and pistols. Four Brooklyn teenagers horsewhip girls, pour gasoline over an old man and set him on fire for the fun of it. All these outrages were committed within a two-week period.[7] Are parents to blame for them? May it not be rather that parental discipline has been sabotaged by society?

No parish priest observing even the Catholic family today can deny that its inner sanctum has been infiltrated by forces originating outside the home, with the result that familial influence cannot exert its traditional control over the children's behavior. Family life is unquestionably a prophylactic against delinquency, but the present writer maintains that miscellaneous outsiders weaken familial control and thus indirectly cause delinquency if not directly.

In guiding the child's behavior, a family normally requires the support of its neighborhood and community. The support given by these outside groups consists largely in personal example, which may either reinforce or weaken the parents' guidance. Now it is no news that in the majority of neighborhoods there exist gangs, good or bad. Like parents, gangs have long been labeled one of the major causes of juvenile delinquency, for solitary delinquency is rare. Researchers find that the first delinquency of any child is usually performed in the company of others, and at their suggestion. Bad gangs are the cultural bearers of juvenile delinquency, that is, such gangs transmit a pattern of delinquency.[8] In them, beginners are initiated into the fundamentals of con-

[7] *Newsweek*, Sept. 6, 1954, p. 43.

[8] "Although all juvenile gangs must not be condemned as delinquent in nature, the general trend of gangs is toward crime. Gangs come into existence as a natural reaction to a boy's desires for excitement, new

formity to extra-familial group-ways, which in this case include delinquency. Expulsion from the gang would result from reluctance to participate in its standard activities. So a newcomer conforms at first with no sense of guilt. A car is first stolen, for example, not from greed but from the desire to conform to the car-stealing group, to have excitement or adventure with them.

But the question should be asked, granted that bad gangs are a cause of juvenile delinquency, what causes the delinquency in gangs? It seems that a final answer must take into account the more diffuse factors which generate delinquency, whether it be considered as it exists in gangs or by itself.

MISCELLANEOUS DELINQUENT ADULTS

Here is a short list of those diffuse subversive factors: persons devoid of a normal sense of social responsibility.

1. **Good people who are indifferent to corruption in civic affairs** (e.g. bossism, power politics, protection of gambling, bribery, graft, fraudulent voting). The fault is not so much with our political system as with the apathy of the individual citizen. These often compound their civic lassitude by careless voting, which has brought the moral standards in our public life down lower than in any previous year in American History, according to Rev. Hubert C. Callaghan, S.J., professor at Holy Cross College, Worcester, Mass.[9] The public, he says, "just doesn't seem to care about throwing the rascals out."

Apathetic citizens are more proximately responsible for juvenile delinquency insofar as they are reluctant to provide sufficient funds for adequate teaching staffs in schools, and decent salaries for the teachers.[10] The apathetic are responsible for the continuation of juvenile delinquency insofar as they fail to provide for adequate staffing of juvenile courts, with well-trained personnel, and facilities sufficient for the proper handling of apprehended youths.[11]

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experience, fellowship, and recognition which the family, school, church, and other community groups, through various forms of inadequacy, fail to provide." FBI release July 14, 1947.

[9] *Catholic Chronicle,* June 21, 1957, p. 14.

[10] "Influences Contributing to Juvenile Delinquency," released by FBI May 20, 1953.

[11] *Ibid.*

"Behind the story of every community blighted by crime and racketeers is a longer tale of civic indifference and individual neglect. . . . In the face of such an attitude, the problem of juvenile delinquency increases."[12]

2. **Teachers who fail to teach principles of right and wrong.** Schools thus staffed produce spiritual morons who, according to Mr. Hoover, are "spiritually starved."[13] The spiral in juvenile delinquency, noticeable as early as 1951, asserts the FBI chief, "is an unescapable result of our earlier failure to teach God convincingly to the youthful unfortunates who are our juvenile delinquents of today."[14] In order to have "new generations dedicated to the Golden Rule rather than the Golden Calf," he says

> . . . we must instill in our young people a respect for the moral law and a consciousness of what an abandonment of Christian principles must mean in terms of national decadence and spiritual despair. . . . Obviously, ordinary reason tells us, a knowledge of what is right and what is wrong is essential before we can expect a child to choose his path. . . . With every child who is taught to accept Christian ethics as his guide to daily living, secular materialism as a national philosophy is dealt a crippling blow.[15]

Yet too many schools think they have fulfilled their function when they have educated the child to make his way economically. They choose to forget that they should "also prepare him to properly assume his responsibilities in the social, civic, and religious life of the community."[16]

[12] J. Edgar Hoover, "You Versus Crime," *The Rotarian,* Nov., 1952. "The best efforts of law enforcement may be nullified by an apathetic public."

[13] "Parents Are Not Enough," *Guideposts,* Sept., 1947, section 1, p. 8. "The foundation of our democracy was built upon a firm faith in the Almighty; as our nation grew and prospered, as it overcame vicissitudes and adversities, its people never lost faith in a personal God. Our generation, it seems, has allowed old, faithful religious practices to slip into oblivion. As a result, the nation has suffered and its children have become spiritually starved. Let us return to the faith of our fathers and reap once again the harvest of God's blessings."

[14] *The Sunday School Times,* May 5, 1951.

[15] *Ibid.*

[16] "Influences Contributing to Juvenile Delinquency," FBI release of May 20, 1953. Cf. also "Problem of Juvenile Crime," by John O'Brien, *Catholic Chronicle,* May 3, 1957, p. 4: "No doubt many aspects of modern life

Contrary to what one would expect, the news today tells of efforts to hamstring the very schools dedicated to producing socially responsible graduates. Last May in Sacramento, Cal., for example, an organization entitled Californians for Public Schools proposed a constitutional amendment to repeal the 1951 tax-exemption law as it applies to private non-profit schools of less than collegiate grade. Note that this new assault was made despite the U. S. Supreme Court's rejection last December of an effort to have the 1951 California law declared unconstitutional. The Californians for Public Schools are now trying to get enough signatures to put their proposal on the ballot in November, 1958.[17] Are the efforts of that group diminishing juvenile delinquency or favoring it?

3. **Reporters, photographers, and advertisers** who present news in such a way that they enhance the pursuit of vice are "soul assassins."[18] Their readers, among whom must now be included eight-year-olds and up, have only to succumb to the news, pictures, or ads thus presented. "None will deny," said Pope Pius XII to the Catholic Press Association, "the heavy pressure still exercised by the press on moulding habits of thought that would first weaken, then subvert . . . correct moral conduct."[19] Nor will anyone deny that the press is a ready source from which youth derives its notions of heroes and heroines. If the reading matter is depraved, so will be the concept of heroes, etc. New Jersey's Governor Robert B. Meyner put it bluntly to a Y.M.C.A. audience:

> The modern ideal of feminine perfection seems to be a punk actress with platinum hair and an overstuffed bosom. The ideal of manhood is a character who toots a horn and smokes marijuana. . . . What we need are fewer Aly Khans and Rubirosas, and more Daniel Boones and Horatio Algers.[20]

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contribute to juvenile delinquency. But is it not likely that the primary factor in the breakdown of respect for law is the amoral atmosphere in which so many live? Where, except in our Catholic schools, is a serious effort being made to teach the younger generation the difference between right and wrong?"

[17] *Catholic Chronicle,* May 3, 1957, p. 2. Before the 1951 law, California was the sole state refusing tax exemption to church schools.

[18] *Ibid.,* Apr. 19, 1957, p. 4. Cf. also Pitirim A. Sorokin, "The Case Against Freedom," *This Week,* Jan. 3, 1954, p. 7.

[19] *Chronicle,* May 24, 1957, p. 2.

[20] *Time,* Apr. 19, 1954.

Lurid or macabre journalism is actually contrary to what unspoiled youth wants, but miscellaneous adults continue to serve it up day after day.[21] "A whisper is blown up to a one-inch headline," deplores the Pope, "and what havoc it can wreak in family life, in the lives of individuals and nations!"[22]

Yet much of what appears in our newspapers and magazines continues to be thinly veiled how-to-do-it violence and degeneracy. Comic books have now ceded their grisly primacy to magazines.[23] As high as 35% of the enrollment in some U. S. high schools for girls read filthy magazines, either at home or as babysitters.[24] The availability of such magazines has wrung from FBI Chief Hoover an exhortation to local, state, and federal law enforcement bodies to crack down on "parasitic peddlers" of obscene literature.[25] "It would be naive to assume," he is convinced, "that there is no relation between the mounting deluge of such filth and increase in sex crimes." A police report on crime in cities over 2500 population reveals a rise in the rate of sex offenses (exclusive of rape and prostitution) from 38.5% per 100,000 population in 1953, to 47.5% for same population in 1956.[26] "A breakdown in this basic phase of adult responsibility," he concludes, "is clearly evidenced by the spiraling youth-crime statistics. . . . Parents, school authorities, and law-abiding citizens . . . must share the duty of reporting sources of obscene material to the proper officials."[27]

Pocketbook editions of some authors are contenders for first place. One such writer's books have rounded out a twenty-five million copy sale. "The chief attraction in them," observes Dr. Sorokin, "seems to be a series of unfortunate ladies who are variously slapped, assaulted, knifed, and otherwise mutilated in a

[21] A group of high school students in Maine confess, "Youth wants magazines and books that encourage them to follow high ideals, instead of those that glorify sex, make of crime and graft a breathtaking adventure, and picture wealth and pleasure as the one and only aim in life." *Christopher News Notes,* # 78, Nov., 1956.

[22] Address to twenty-one American newsmen in Rome on a world tour, reported in *Catholic Chronicle,* Apr. 26, 1957, p. 4; Apr. 19, 1957, p. 1.

[23] According to Msgr. Thomas J. Fitzgerald, head of the National Office for Decent Literature, Chicago. *Catholic Chronicle,* June 21, 1957, p. 14.

[24] *Ibid.*

[25] *FBI Law Enforcement Bulletin,* May 1, 1957; quoted by *Catholic Chronicle,* May 10, 1957, p. 1.

[26] *Ibid.*

[27] *Ibid.*

manner calculated to enthrall the most brutal sex-sadist."[28] Who can say how much juvenile delinquency that one author is responsible for!

4. **Sellers of filthy literature** are, like its authors, "far more responsible for the sex delinquencies of its youthful readers than are the youngsters themselves."[29] The nature of this material sold in perhaps otherwise respectable stores is such that "compared with [it] . . . the *Police Gazette* is a nursery tale book."[30] Despite this condition, Rev. Daniel Egan, of Graymoor, doubts that "the average parent has even the slightest suspicion of what can be bought at the corner drugstore."[31]

5. **Irresponsible television producers** who, according to Archbishop Cushing, parade all the tricks of the gunman's trade through the living room. In a study made by a group of San Francisco mothers for four uninterrupted hours of television moppet shows on a single evening, they saw thirteen murders and assorted killings, fourteen sluggings, six kidnappings, five holdups, three explosions, three blackmails and extortions, three thefts, two armed robberies, two cases of arson, one lynching, one torture scene, one miscarriage, 104 gunshots during a single half-hour serial, fourteen shuddering descriptions of death within twenty minutes. "Life," the mothers concluded, "is cheaper than a cigarette butt in a gutter. Not one episode, not one character, not one emotion did we see evoked that the children might emulate to their gain."[32] Producers of such programs, in Mr. Hoover's opinion, "should not be permitted to escape the consequences of their work."[33]

Movie fare is even worse, yet "too often gullible people reward such work by overpatronizing the box office and creating high

[28] "The Case Against Freedom," *This Week,* Jan. 3, 1954, p. 7.

[29] *Redbook Magazine,* Oct., 1946. Cf. also report to Senate Subcommittee To Investigate Organized Crime in Interstate Commerce, a compilation of information and suggestions covering the period 1945 to 1956, entitled "Juvenile Delinquency," during the 81st Congress, 2nd Session. In it, Mr. Hoover lists "availability of salacious literature" as one of the causes of juvenile delinquency.

[30] Msgr. Schieder, National Director of Catholic Youth, testifying before the Senate Subcommittee Investigating Juvenile Delinquency.

[31] Testifying before the Senate Subcommittee.

[32] *Time,* Mar. 3, 1952, "Gun, Gat and Rod." FFC, Washington, published the results in April, 1952.

[33] *Redbook Magazine, loc. cit.*

popularity ratings."[34] Judge Clayton W. Rose, of Franklin County Juvenile Court, Ohio, after twenty-one years of experience in the juvenile court is convinced "that there is a connection between the depiction of immoral and criminal acts on the screen and the increase in juvenile delinquency."[35] He recommends that states pass reasonable film licensing laws, to avert the demand for more unwieldly laws prohibiting attendance of such movies by youngsters. The harmful effects of lewd parts in movies, says this former president of the Ohio Association of Juvenile Court Judges, should be the concern of every decent citizen. The purpose of film censorship, he explains, is not so much to ban films as to induce producers to make more wholesome films. The result of viewing immoral example, he warns, is a gradual moral deterioration with each generation reared in an environment worse than that before it. "Children are not born bad," adds the Judge, "they become bad because of the evil things they are exposed to: bad example, bad books, and magazines, and bad movies. . . . We punish the child for responding to conditions which we adults have allowed to exist."[36] The same indictment was hurled suddenly last June by the father of six-year-old Mary de Caussin, a first-grade parochial school child found brutally slain. Said her father, a technical writer for the Ford Motor Co.:

> I wouldn't blame the man who did it as much as the society which produces such men. It's a society that allows sex magazines on newsstands for kids to read; a society that measures Hollywood stars by their bosoms, and a society where the telling of dirty stories and the use of foul language is commonplace. These things produce sex perverts out of people who have the slightest abnormal tendencies.[37]

6. **Slum perpetuators** who by their greed wring the life-savings from their underprivileged tenants at the same time they let the slum neighborhood deteriorate to subhuman level. Thus the social control ordinarily exercised by the ordinary social institutions is stymied.[38]

[34] Report to Senate Subcommittee to Investigate Organized Crime.
[35] *Catholic Chronicle,* Apr. 26, 1957, p. 1.
[36] *Ibid.*
[37] *Courier Journal,* vol. 205, 165 (June 14, 1957).
[38] Editorializes the *Catholic Chronicle,* June 21, 1957, p. 4: "A fraction of what we spend for armaments would wipe out slum areas in every part of

COMMUNITY APPROACH NEEDED

What counteraction is here proposed? A concerted attack on that cause of delinquent environment, delinquent adults.[39] "Until the people of the neighborhood take matters into their own hands," Msgr. John O'Grady, Secretary of the National Conference of Catholic Charities, told the Senate Subcommittee Investigating Juvenile Delinquency, ". . . your highly specialized services cannot reach their objectives."[40] Nor can legal measures of prevention be relied on, observes Edward Cardinal Mooney, citing as proof the recent U. S. Supreme Court ruling which voided a Michigan law banning obscene books. "It takes a very smart legislator to write a statute," comments the Cardinal, "that lawyers, who are well-financed by people who are thinking only of money and don't share our ideals, can't somehow get around."[41] Judge Samuel S. Leibowitz echoes the same advice: "A million cops and a thousand social centers can't cure this cancer of juvenile crime, but if the

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the world. . . . The Holy Father . . . stressed the problem of slums. He noted the moral damage that they do to their inhabitants. He showed that they foster immorality, juvenile delinquency, and a spirit of hopelessness and rebellion against a society that tolerates their existence. . . . 'So many millions are spent in the nursing of ills which it would have been so much easier and so much less costly to prevent.'"

[39] Pertinent to this suggested unified approach is Mr. Clifford Shaw's advice given at the American Catholic Sociological Society luncheon, Dec. 29, 1954. "To do anything in areas where crimes originate," says the venerated head of the Institute for Juvenile Research, Chicago, "you must first build something there, namely the institutions of conventional society. . . . Setting up those institutions and integrating the delinquent into them is a step toward breaking down that sense of separation from society which the delinquent feels. . . . After all my studies and experience, the one thing most helpful in rehabilitating the delinquent, I have found, is application of human values which are old in our Christian civilization."

[40] He cited the Back-of-the-Yard Neighborhood Council as an example of right approach. For they do not deal with juvenile delinquency as an isolated problem. It is part of an over-all neighborhood approach. Cf. "A Community Approach to Delinquency," by Charles W. Leonard, *Federal Probation* XX (4) : 10-15, Dec. 1956, where he maintains that any approach less than this will not do the job, because other approaches are too specialized and based primarily on the limited range of each specialist.

[41] Addressing Archdiocesan Council of Catholic Women, *Catholic Chronicle,* Apr. 19, 1957, p. 1.

American people wake up to this danger . . . then I know we can solve this in a generation."[42]

Community leaders must lead this unified attack on miscellaneous adults responsible for delinquent environment, instead of remaining permissively inactive.[43] This means, in the context of this article, that a parish priest should lead his flock in concerted action. The action may take one or all of the following forms. Action successful in one parish or city must be duplicated in others, so that each preventive measure will benefit from its repetition elsewhere.

(1) **Work closely with community leaders** to remove anything in the community unfavorable to youth's welfare.[44] Catholics must thus work with non-Catholics, urges Rev. John LaFarge, S.J., for both have the natural law in common, which can be "a saving remedy" if applied.[45] Catholics alone cannot do the job. They must cooperate with all those "who share with us at least a part of our fundamental philosophy." Boston city leaders offer an example of this cooperation in their city-wide program that reduced vandalism over 20% in the past two years.[46] It involved the cooperation of religious groups, newspapers, radio and television stations, and youth organizations.

Another example is the Ohio Senate which passed a law to permit mayors or other chief officers of municipalities to ask Common Pleas Courts for injunctions restricting persons or firms selling or preparing to sell obscene prints or articles.[47] Once such an injunction is granted, immediate trial ensues, after which a ruling must be reached within two days. If the municipality wins its case, the sheriff must seize and destroy the offensive literature. Similarly Governor Orville Freeman, of Minnesota, signed into

[42] *Newsweek*, Sept. 6, 1954, p. 43.

[43] British methods, for example, include strong dsiciplinary powers for the teacher, including whipping; strict control of child consumption of movies, television, etc. Result?—Juvenile delinquency in one year dropped 14%, and only 5% of the youthful crime was violent. *Newsweek, loc. cit.*

[44] "Suggested Action vs. Juvenile Delinquency," FBI release May 20, 1953.

[45] Addressing the graduating class of Xavier University, Cincinnati, *Catholic Chronicle*, June 7, 1957, p. 5.

[46] *Catholic Chronicle*, May 10, 1957, p. 1.

[47] *Catholic Chronicle*, May 24, 1957, p. 14.

law a bill prohibiting any tie-in by which distributors force retailers to buy objectionable material.[48]

(2) **Keep on maximizing spiritual values.** "But we've got to usue common sense instead of cliches," argues Judge Leibowitz.

> We've got to start with the newly married couples and tell them what children mean and what they want and what they must have. And we've got to do it in the very fine comprehensive way that the Catholic Church does with newlyweds at the Cana conferences. We've got to combine church with home. Then maybe we'll stop worshipping electrical iceboxes and we'll have a resurgence of faith and religion.[49]

Since "crime is the child of materialism," as Mr. Hoover says, ". . . strive to advance and perpetuate the dynamic morality essential to the life of a free nation."[50] So do not lighten your emphasis on the truth that "Man does not live by bread alone."[51]

But more than talk is needed. If the films are to be cleaned up, for example, it is not enough that the Senate Judiciary Subcommittee on Juvenile Delinquency urge the establishment of a presidential commission "to *study* the effects of movies, TV, and radio and other mass media on children." At this point, study is not enough. "Experts have already established connections," notes Mr. William H. Mooring, "between crime in the mass media and juvenile behavioral patterns."[52] Only conspicuous *action* can combat the problem as it faces us today.

The very least action private citizens can take is that of good example. It can do wonders in preventing youth's thought from becoming confused. Good example plus further action based on the same principles as their good example is the only weapon proportionate to the task before us. Under priestly stimulation,

[48] *Ibid.*, Apr. 19, 1957, p. 1.

[49] *Newsweek*, Sept. 6, 1954, p. 43.

[50] *Rotarian*, Nov., 1952.

[51] Text quoted by Mr. Hoover, *ibid.*

[52] *Catholic Chronicle*, June 14, 1957, p. 8. "The subcommittee has had more than ample time to reach some solid conclusions. It should not be calling for further study of cause and effect. It ought to be ready with some potent plants for remedial action. . . . We badly need a law with teeth in it, to stop theater owners—many of whom truculently defy civic and parent groups—from showing socially and morally destructive movies to the young."

therefore, the people of the parish or community should exert every influence against presentations lionizing dissolute characters. Schools should be reminded of their responsibility "to prepare their students to live as well as to make a living."[53] Assistant pastors might conceivably function as chaplains in various civic organizations geared to youth, if those young priests are endowed with talents along the line of youth work.[54] At the very least, priests should see that religion has a dignified place in the programs of institutions dealing with juvenile delinquency.[55]

(3) **Promote organizations that improve the community** as a whole. The Library Club of America is such an organization. It is a movement based on the principle that no child becomes a juvenile delinquent in a library. So anything that can be done to get children to read more helps prevent juvenile delinquency. Like the Boy Scouts, which award merit badges to initiate lads into worthwhile activities, the Library Club of America works on a local level and awards pins to members for reading books. A child who reads four books gets a membership pin; after six more books, he wins an honor pin; after eighteen books, he becomes a life member. (Local teachers or librarians may vary these numbers of books.) By that time a child has usually begun to acquire the rewarding habit of reading. Thus a well-stocked and accessible library in the care of an apostolic librarian can play no small part in combating juvenile delinquency. These Library Clubs can be

[53] J. Edgar Hoover, *Redbook Magazine,* Oct., 1946.

[54] "Suggested Action vs. Juvenile Delinquency," FBI release. Also *The Rotarian,* Nov., 1952: "A poet once wrote, 'Let every man sweep in front of his own door and the whole world will be clean.' That statement is idealistic, of course, but it is the kind of idealism on which free government is based. The men who, with prayers and patience, hewed and fitted and planed and polished the immortal timber which went into the building of their great dream, found the solid rock for the foundation in a philosophy set forth almost 2000 years ago. That dynamic, living philosophy proclaimed the supremacy of the spiritual over the material." Also Dr. Sorokin, *op. cit.*; pp. 16, 19: "No one thinks we should send sex back to the barroom, the back alley and the whispered snicker . . . but neither can we afford to stand idly by while the conclusions of some well-meaning but misguided investigators are cited to justify the destruction of the moral system which has created and sustained our own free democracy. . . . Sex should be used to strengthen the family, not tear it to pieces."

[55] "Suggested Action vs. Juvenile Delinquency," FBI release.

established in parochial school libraries simply by writing the Library Club of America, 28 West 44th St., New York City 36.

Another movement worthy of a pastor's endorsement is the Big Brother Movement, established to assist needy youngsters and wayward youths. More and more boys need "big brothers." In Toledo, O., for example, there are thirty-one men active in the three-year-old Catholic Big Brothers. They agree that there are many more boys waiting for big brothers than there are brothers to go around.

Another organizational idea of proved utility is the Teen Plan Inc., designed to provide vocational guidance. Founded by N. Y. Judge Murphy, its activities include the radio program "Youth Wants to Know," junior press conferences in which men from various fields offer vocational tips, and student forums in public and parochial high schools. Office expenses of the Plan are defrayed by contributions from friends.

(4) **Plan programs to attract youth,** providing the full benefits of integrated diversion or supervised recreation. "Parents, schools, and churches have to think of more ways to grab at the excess time and energy of our young people," counsels Mr. Russell W. Ballard, Director of Chicago's famous Hull House, and former superintendent of the Illinois State Training School for Boys near St. Charles, Ill. "We've got to give the young people of this country all kinds of choices, all kinds of alternatives to the so-called thrill and kick of crime."[56]

Thus a CYO-sponsored track and field meet on Sunday afternoons, tailored to each grade of school; thus a deanery-wide CYO-sponsored dramatic competition presenting a series of one-act plays on Sunday afternoons;[57] thus diocesan-sponsored summer camp(s), conducted by various groups of male or female religious who are free of summer school teaching. Other measures which a parish Holy Name Society, for example, could take are: establishing junior police organizations to cooperate with law enforcement agencies, furnishing speakers for school assemblies, outfitting a neighborhood house if needed to supplement recreational facilities. Fr. Paul C. Reinert, S.J., president of St. Louis University, even

[56] *Newsweek,* Sept. 6, 1954, p. 43.
[57] *Catholic Chronicle,* May 3, 1957, p. 12.

goes so far as to recommend the fine arts as a means of halting the spread of delinquency and youth's chase after cheap, unwholesome entertainment.[58]

(5) **Fully support agencies primarily responsible for crime prevention.** Give their activities, decisions, programs, etc. your conspicuous support. For, as Judge Leibowitz says:

> We've got to stop making it too easy for youth to do wrong and get away with it. I don't mean that we should clap a kid into jail for ten years. But I do mean that we should get away from the informality of the juvenile court. It's become a joke. If it's a boy's first offense, and even when I know I'm going to give him a suspended sentence, I still make sure he gets a chance to see the inside of a jail, maybe overnight so he can get it all de-glamorized in his mind. . . . We've got a different breed of young criminals—it's not just crime, it's sadistic crime.[59]

In conclusion be it noted that the proposed attack on miscellaneous adults must be as broad as the target. It must be on a parish-wide, community-wide scale. The apprehended delinquent can be kept away from our community, safely out of sight in an out-of-town reformatory. But the delinquent environment cannot be changed for the better either by police or parent. The change must be made by all of us *miscellaneous adults* taking concerted, articulate, conspicuous action against those miscellaneous adults who are the enemies of our human nature.

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[58] *Ibid.*, May 10, 1957, p. 1.
[59] *Newsweek*, Sept. 6, 1954, p. 43.

THE RELIGIOUS PRIEST AND HIS VOW OF POVERTY

III

In our discussion thus far on the vow of poverty in relation to the common life enjoined on all religious by the Code we have considered the nature of both the independent *peculium* and the dependent *peculium,* and it was shown that both these types of *peculium* are opposed to the current legislation of the Church.

Are we to conclude, then, that a religious must always be penniless, or that he must never have in his keeping more money than he actually needs at any moment for specific purposes? While it is true that many Institutes do in fact profess such a strict poverty, it does not follow that such a rigorous interpretation is the only one that may be adopted. In many, if not most, Institutes in America today the interpretation and practice of poverty are based on the realization that religious are engaged in an active life in a world where the expenditure of money, at least in small sums, is a matter of daily and sometimes even hourly necessity. In such Institutes, therefore, there is a sane and reasonable approach to the question, and a harmonious balance is achieved between the needs of a religious in modern life and the obligations of his vow.

No one will deny that a certain amount of pocket money is of necessity for a religious who is absent, for any reason, from his community; while it is theoretically possible to dole out the precise amount needed for a trip into town, or a trip to another city where the ministry calls him, yet experience shows that over and beyond this precise amount for car-fare, train ticket, perhaps a taxi and lunch enroute, there are many occasions where some other expenditures become either necessary or at least highly desirable and could be made without violating even the spirit of poverty. For these and similar reasons it is common practice today for superiors to permit their subjects to retain in their possession some nominal sum as pocket money. Such a sum could be one dollar, or five dollars, or even conceivably ten or fifteen or more dollars if the circumstances of his position and activity warrant it.

It might be objected, of course, that what is ruled out as *peculium* is brought back under the alias of pocket money; actually there is a distinct difference between the two. The pocket money is given or permitted for *expenses that will normally occur;* the *peculium* is money that is kept *over and beyond the foreseeable needs of the religious.* The superior who allows a religious to keep five dollars for pocket money is being realistic enough to realize that small expenditures are always, or almost always, necessary in our daily life today. If a religious is going away for a few days or more, whether to visit his home, to spend a vacation, to preach a retreat, etc., the superior will realize that something extra should be prudently allowed him over and above the bare minimum required for the journey.[1] The *peculium,* on the other hand, is a sum of money that is not needed at present and not foreseen as necessary in the near future; it is money which the religious is keeping in his possession *without any need for it,* and so it should be turned in to the common fund of the community.

It would seem, then, that *need* and not *size* is the determining factor in distinguishing between pocket money and *peculium,* that the amount of money involved is of itself not important. The amount a religious will be permitted to keep will always depend on a variety of considerations: the kind of work he is engaged in, the travelling he must do, the needs that are wont to arise in his particular work, the frequency with which he can approach the superior and treasurer, and so forth. Thus a religious who goes into town occasionally will not need as much as the one who travels from city to city on preaching assignments, and a religious who is absent from his community for long periods of time might need more than either of these. In every case the superior will allow the subject a sum in accordance with the circumstances involved, and it will then devolve on the subject in question to steer a discreet course between beggarliness on the one hand and the free and independent spending of the worldling on the other.

All of which brings us back to the small gifts that a religious acquires from various sources. These will either be turned in to

[1] Schaefer, *op. cit.,* n. 1140: "Parva pecunia ad itinerandum in civitate habitualiter concessa non habet rationem peculii, neque dependentis." Cf. also Goyeneche, *Iuris Canonici Summa Principia,* II: *De Religiosis et de Laicis* (Romae, 1938), 147, note 44.

the common fund of the community or, at times, permitted to the religious either for some definite purpose or for pocket money. The religious will in such a case make a request to buy some specific article, and his declaring of the amount received will be taken as the equivalent of turning the amount in to the common fund; the permission of the superior, in turn, will constitute the disbursement of that amount from the common fund to the subject in question, who will then be using or spending, with permission, funds that belong to all the community.

It should be stressed here that this concept of pocket money being allowed a religious is not of universal practice. In some Institutes, cloistered monasteries and Institutes where a poverty of the strictest type is enjoined, such a practice would be utterly alien to the Rule. The practices I have described pertain more to the active groups of religious, and they obtain in greater or lesser degree in the various Institutes among us.

It should also be stressed, and most emphatically, that the practice of poverty as described above should not obtain in religious houses of study, where a perfect observance of the common life is made one of the requisites for promotion to orders: *In studiorum domo vigeat perfecta vita communis secus studentes ad ordines promoveri nequeunt.*[2]

The preceding paragraphs that dealt with pocket money and gifts were concerned mostly with what may be *allowed* in common life. What does the concept of the common life *forbid?* It forbids, first of all, that religious have independent incomes to be spent at their own discretion, or that they ever have money or other goods in their possession without the knowledge and consent of the superior, or finally, that the permissions granted in any community create injustice or inequality among the members. If some of the community are fortunate enough to obtain more gifts than others, or if they obtain permission to keep such gifts more often than others, then there are rich religious and poor religious, there is a premium put upon a religious' having a rich family or rich friends or generous pastors—and there is no common life. If the gifts that one religious receives and keeps, with permission, are allowed to add up—in other words, if the religious has his

[2] Canon 587, §2.

private savings—there is likewise no common life. If some religious are allowed to receive gifts of fine clothes and furniture from outside sources while their brethren are obliged to get along with much poorer clothing and furniture, again the common life is being violated.

And, finally, the third prescription of canon 594 must ever be kept in mind: *Religiosorum supellex paupertati conveniat quam professi sunt.* Keeping in mind the fact that not all Institutes profess the same degree of poverty, and keeping also in mind that the accommodations and conveniences that are in keeping with poverty should always be judged in relation to the times and country in which the religious live, it is still true that religious should live as *poor* people live, foregoing some of the luxuries and conveniences that their community wealth might conceivably make possible to them. Just as an illustration we might take the matter of automobiles: it is entirely possible that a certain community may be able to afford a Lincoln or two, or even a Cadillac, but the poverty they profess as religious makes Fords and Chevrolets and cars of similar price range more fitting to their station in life. And if the idea is not already apparent, I might mention that the cars I refer to must be *community* cars, cars available to all the religious in proportion to their need; private ownership of automobiles by religious could not, by any stretch of interpretation, be justified even in our American life where such automobiles are at times more a necessity than a luxury. Such cars would have to be part of the patrimony of the religious, and therefore would be subject to the laws regarding patrimony, i.e., removed from the use of the religious. No religious could buy a car for his own use, after his profession, because the only money he could use for that would be community money, and it is impossible to see how he would get such money for the purchase of a car, not to mention its repair and maintenance. Even if he could obtain such money, the possession of private cars would go counter to every accepted concept of the common life, and moreover an automobile would hardly be classed among the *supellex* that the vow of poverty demands.

Much of what has been written thus far has been in the nature of restrictions on the individual religious; it may be of some cheer for him to note that *superiors* as well as subjects are bound to all

the laws on poverty and the common life. They are the administrators, not the owners of community goods. Indeed, as some commentators have pointed out, when abuses (such as the *peculium*) arise in a religious community it is sometimes due to similar abuses on the part of the superior or to his over-exacting and niggardly application of the rules of poverty in regard to his subjects—though a corresponding abuse on the part of the subject is not thereby justified.

And, finally, it must be remembered that the practice of poverty is always dependent on the prudent judgment of the superiors concerned. No Code, no Rule can indicate in each and every case just what is allowed or forbidden, what is or is not in keeping with the poverty a particular Institute professes. A prudent superior will therefore bear in mind that, on the one hand his subjects have a right to the reasonable necessities of life, according to their work and their circumstances, that they have need, moreover, of some reasonable recreation and relaxation; on the other hand he will be ever vigilant lest abuses or exaggerations creep in that will make of the vow of poverty a pretense or hypocrisy, a scandal to religious and non-religious alike.

SOME MORAL ASPECTS OF FAILINGS AGAINST POVERTY

While it will be helpful here to review some fundamental principles regarding the morality of the more common faults against the vow of poverty, it will be well to keep in mind that here we depart from the more exact field of canon law and enter upon an area that is ruled, to a great extent, by theory and opinion. In all that follows I shall try to cite the most common opinions held on the points discussed.

This much is certain: *every offense against poverty is sinful.* The breaking of a vow, even in slight matter, involves a sin against religion, and this is, of course, always an offense against God. Since faults of this nature, however, admit of parvity of matter, it will be important for a religious to form a right conscience regarding the gravity of any particular failing in the matter of the vow. While it is true, in a sense, that moral theology can be the enemy of ascetical theology, it is also true that temptations against the vow abound on all sides, and since religious share the

weakness of man in general they should be able to make correct moral judgments on the gravity of sins against their vow.

A fundamental distinction that must be made is in regard to the character of the goods involved: do they belong to the religious himself or to others? If the goods he misuses are his own, i.e., a part of his patrimony, there is obviously no sin against justice involved, for he takes or keeps only what is his. A religious, therefore, who illicitly retains for his own use, or disposes of either his own property or the revenues therefrom sins only against his vow, against the virtue of religion, and not against the virtue of justice.

In such a violation moralists hesitate to put down any specific amount as being necessary for grave matter. They seem to agree that four or five times the amount that would either constitute a grave sin of theft or a grave sin against the vow in relation to community goods would be grave matter in such a case. It is evident, of course, that some latitude should be given in the case of use or disposal of one's own goods, but it is also evident that no religious should, with impunity, avail himself of what would be, for example, large sums of money simply because they belong to him; his vow of poverty would in such cases permit him to live much the same as a person without vows—at least as far as mortal sin is concerned. Hence the distinction advocated by Father Vermeersch seems most fitting here.[3] Vermeersch would allow the above reckoning in cases in which the money or other wealth is given to others; if the money is spent on himself or for himself, however, mortal sin would then be present when such expenditures would lead to a manner of life, on the part of the religious, that would be in serious contradiction to his profession of poverty. This latter point is somewhat indefinite, it is true, and it leaves much to the conscience of the religious himself, but it is a point that merits serious consideration.

And finally, it should be noted that if a religious should have illicitly appropriated some of his own goods, and, instead of disposing of them, keeps them in his personal possession, he is bound to return them to the proper place indicated in law; otherwise he continues to sin.

If, instead of illicitly making use or disposing of his own patrimonial goods, a religious violates his vow in connection with the

[3] Vermeersch, *Theologia Moralis* (Romae, 1948), III, n. 121, ad 3.

goods of the Institute or community, then in addition to the sin against the virtue of religion there is also a sin against justice. However, to measure the gravity of this sin is a complex, and, it would seem, sometimes an impossible task because of the many different kinds of offense that could arise under this heading. The fault may be the actual taking and spending of community money, or the illicit retention of the same. The money might be spent on one's self or another, on a confrere or an outsider. It may be an appropriation of something that is needed by the religious or of a luxury. It may be a matter of donation, barter, or simple waste. It might involve food, clothing, or equipment. It may be a temporary borrowing or an outright theft. It may be taken from a rich community or a poor one . . . and so on.

To focus the question, then, and to take a case that will be of the greatest value and interest for the ordinary religious, let us consider the morality of illicitly keeping or spending community funds—e.g., money a religious receives as a gift but which he is bound to turn in to the common fund. How great must the sum be to constitute a mortal sin? Moralists and canonists seem to be in general agreement that the action should be considered in the same light as theft, but the application of this standard is a matter of great dispute among them. Some judge the matter on the same basis as they would judge thefts by children from their parents; others would attend first to the extent to which the religious exercised acts of ownership rather than to the loss suffered by the community. Some would use the absolute standard for cases of theft, while others would hold for the relative standard. Some would base their judgment primarily on the relative financial status of the community, while others would consider first the strictness of the poverty professed in any particular Institute and the official and accepted interpretation of the Rule in that Institute—and so on.

The present writer lays no claim to special competence in what is essentially a moral, not a canonical problem, and hence does not presume to settle a controversy that authors of great weight and authority have long disagreed upon. All he can do in this present matter is to offer a few guiding principles and then express an opinion of his own that may be of some help in aiding others to arrive at their own conclusions.

I should think that the matter under consideration should be judged primarily from the standpoint of the religious and not of the Institute: the status of the religious is that of a person who has by vow renounced his right to independent acts of proprietorship, without any reference to the wealth or poverty of the Institute of which he is a member. His gift to God was the sacrifice of this fundamental joy of human life, and so the extent to which he retracts this gift should be the measure of his guilt or innocence. If he fails in this obligation and exercises acts of proprietorship to the extent that he lives, for a time, as a person without vows, as one who makes free use of wealth of any considerable proportions, then his sin is grievous.

Looking at the matter in that light, it would seem that we cannot admit the conclusions of those who base their estimates on the absolute standard in matters of theft, for to do so would be to give a religious a much wider latitude than is consonant with his status as a religious. For that reason I would most heartily agree with a recent writer on the subject who objected to the large sums of money mentioned in this connection—e.g., eighty dollars or so.[4] It is indeed difficult to reconcile the sacredness of the vow and the manner of life demanded of a religious with such a sum of money, and as the writer pointed out, the citing of such large amounts in this connection is calculated to do great harm to the spirit of poverty, which is one of the foundations of the religious life. If a religious were to retain or spend, from time to time, sums falling just short of eighty dollars—or even forty dollars—it seems impossible to see how one could illicitly enjoy the goods of the world to such a degree and still escape mortal sin, no matter how liberal the interpretation of poverty or how great the financial status of his community or Institute.

Yet, in spite of the difficulty of fixing a specific sum as grave matter in such a case, and in spite of the wide variety of opinions that exists on such a question, we have to have some norm, some round sum at least that will serve to form our consciences. With some hesitancy, therefore, I mention the rather general opinion that once prevailed in my own Congregation: some twenty years ago we were of the opinion that the sum beyond which one could

[4] Riesner, "The Vow of Poverty," *The Priest,* June, 1953, pp. 432 ff.

not go without a mortal sin was somewhere around five dollars—a rather arbitrary sum, it is true, but one that was chosen because it corresponded roughly to the average wage of a working man for one day. Now with the inflationary rise in prices and wages over the last two decades and the subsequent decrease in the value of money this figure has been adjusted to somewhere in the neighborhood of twenty dollars. I offer such a figure by way of illustration and suggestion only, for it is apparent that each religious must form his own conscience in such questions, guided as far as possible by the teaching of his superiors in the matter.

Another practical question that should be mentioned is this: just as in the case of small thefts, so in the matter of failings against poverty we must consider the coalescence of small faults into mortal sin. To hold out, or to spend, two dollars to five dollars will surely not be grievous, and even if this is done with some frequency there would be, at most, a series of venial sins. But if a religious starts off with the intention of holding out these small amounts with some regularity until he finally accumulates a large amount—or if in spite of any contrary intention he actually *does* accumulate a large amount—then either his intention was gravely sinful from the beginning, or his decision to keep or spend the large amount that actually does accumulate is mortally sinful. This is merely the application of the moral principle to a specific case.

And, finally, in the case of sins against poverty where the goods of the community are taken or kept or disposed of illicitly, since there is a question of justice involved, so too must there be a question of *restitution.* Even in the community *res clamat domino.* In many cases a religious will be unable to make full restitution, but he is obliged to restore to the limit of his ability. Besides giving up his illegal possessions, he can make at least a partial restitution by foregoing legitimate pleasures and legitimate expenses. He can also do so by taking on extra work to bring in added revenue to the community; or in general he can begin a more zealous practice of poverty that will in time make up to the community for the loss he has caused it.

THE VOW OF POVERTY AND SOLEMN PROFESSION

What was said in the five preceding sections applies equally to *all* religious in simple vows—even to those who are members of

Orders strictly so-called, and who will after the passage of time required by law pronounce their solemn vows. The prescriptions concerning disposition of administration, use and usufruct, the capacity to retain and increase ownership of goods, etc.—all these apply to all religious in simple vows. However, when a religious does pronounce solemn vows there are two great canonical effects that take place, and I shall describe them briefly:

(a) *The renunciation of goods.* Canon 581 rules that within the two-month period that precedes solemn profession the religious must make a complete and irrevocable renunciation of whatever worldly goods he or she possesses. This donation of goods—this stripping one's self of worldly possessions—may be made to whomever the religious desires: to his family, friends, pious causes, or even to the Order itself, and it is to become effective only when and if the religious actually does take these solemn vows as anticipated. Hence if he makes this renunciation and then later on changes his mind about making solemn profession or is dismissed or dies, the renunciation has no binding force.

The goods that must be so abandoned on the threshold of solemn profession are all the goods that a religious possesses that have a monetary value, and the religious may, if he so wishes, even include in this renunciation any goods that will come to him by way of family inheritance, if he has a legal right to such an inheritance. As we shall see below, if he doesn't include this family inheritance among the goods renounced, then when this inheritance later becomes a reality it becomes the property of the monastery or Order.

If, for some reason, the religious fails to make this renunciation required by law, then at the moment of his solemn profession all the wealth he possesses automatically becomes the property of his Order, and the Order can then dispose of it as it wishes, just as it would with any other community property.

The only exception to the above is in the case of a nun and her dowry. This dowry must be preserved intact, invested by the monastery, and must not be disposed of until the nun either dies or leaves the monastery or is transferred to another monastery; in which cases the dowry will become the property of the monastery, be returned to the nun, or follow her to the new monastery, as the case may be.

(b) *Incapacity for ownership.* The second canonical effect that takes place with solemn profession is that the religious loses all capacity for ownership of material things. He is now completely and irrevocably the poorest of the poor, owning absolutely nothing and without any possibility of ever owning anything.

Keeping these two effects in mind, the application of all the canonical rulings on poverty can very simply be applied to solemnly professed religious. The prescriptions regarding disposition and administration of patrimonial goods are to be ignored in their entirety, for such a religious has no patrimony and can never have one. For him the old maxim applies in its fullest sense: *Quidquid acquirit monachus acquirit monasterio;* whatever comes to him by gift, legacy, remuneration, etc.—all automatically becomes the property of his monastery. Apart from these two notable points of difference, the entire preceding article applies equally to both classes of religious: in his use of community goods, in his practice of the common life, and in the moral aspects of failings against poverty the solemnly professed has the same rights and same obligations as the religious in simple vows.

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The preceding article, lengthy though it may seem, is but a brief exposé of the vow of poverty as it appears in the legislation of the Church today. What was attempted was a presentation of the entire concept in clear focus, to show the canonical legislation in its broad terms, as a related whole, rather than in the piecemeal fashion that the Code, for various reasons, is forced to adopt. Obviously, no attempt has been made to account for the individual exceptions that occur in particular Rules, or to detail the numerous *nisi* clauses that abound in any section of the Code, much less to present a complete commentary on religious poverty. For all these the standard commentaries on Book II of the Code should be consulted. But if the concept has been clarified in the minds of those outside the religious life, or if the above has been any help or even encouragement to those who profess a life of religious poverty, then these articles have accomplished their purpose.

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LAW AND LOVE

There is a disquiet at the heart of Christianity that is not found in other religions. This is so precisely because of what Christianity is: a religion of love. Inasmuch as the Christian vocation is a call to a transformation that is not partial but complete, it is a call to a transformation that is never completed. Installed at the very center of the Christian life there is then a continuous call to surpass one's present state and to give a more radical return of love to Him who has loved us first. It is this continuous movement at its center that sets the Christian religion poles apart from any other religion in its psychology. Moreover the very essence of our religion demands this dynamism. For love itself tends by its very nature to go to the infinite in two dimensions, the dimension of union and the dimension of generosity. Hence the man who has understood his Christian vocation will also understand the necessity for this restlessness planted in the depths of his relationship with God. Where there is love there can be set up no end of giving. There can be no "sufficient measure," for love does not tend to divide up obligations into the necessary and the "extra." It is rather aware that its prime obligation is the fostering and preservation of its own self as love, and that that preservation implies an invitation to generosity without limit.[1]

It is the effort to spread out in time this total Christian self-donation that explains the movement at the core of each Christian life. Because the soul is invited to give itself wholly and at one stroke in answer to God's love, it experiences a certain uneasiness with all that is less than a total and immediate gift. It is constantly in progress through time to accomplish a more perfect gift of itself.

The man who comprehends that he has himself been the object of an infinite love, a perfectly free love, who understands that he exists only because he was loved, is naturally seized with a desire to return a suitable response to this love. He is then better able to understand the double aspect of his human situation, the aspect of inner security that infinite love conveys and the aspect of restlessness that such love evokes.

[1] Cf. Yves de Montcheuil, *Melanges théologiques* (Paris: Aubier, 1946), p. 354.

But for many Christians, life is not played out at this level of their faith. All too many Christians appear to live at what might be called a pre-Christian level of thought. They conceive their relations with God not so much in terms of a personal dialogue with One who has unreservedly involved Himself with them, but rather in terms of law, obligation, obedience. The result is a Christian moralism. The approach of this class of Christians is unconsciously a juridical approach. Whatever may have been the legitimacy of such a conception of the spiritual life in the Advent situation of the Jews, it should no longer be the normal one. Yet at times we sense this atmosphere in the Christian's approach to the entire sphere of religion. It seems too that we suffer a perennial temptation to reshape our revealed notion of God in terms that are pre-Christian. Luther, in his earlier writings, protested against just such an attempted deformation. Pascal, at a later date, reacted in his own vigorous fashion, against a similar misconception. He feared above all that those who conceived God as a sort of embodied law would, by the very processes of logic, exclude the law of love fundamental to Christianity and in excluding its limitless demands, would empty Christian morals of what is essential and original in them.

It is doubtless true that if the personal element of love is neglected, the whole Christian life is subjected to a certain distortion. For if the special Christian Revelation of God as love is not called into play in the moral life, that life is inevitably deprived of much of its specifically Christian tonality.

The truth of the matter is that God has chosen to reveal Himself in Christianity as Love, and that revelation is quite a revolutionary concept. It is not indeed a truth that could not be arrived at by reason, but it seems in fact not to have been arrived at by reason acting alone. If we examine the testimony of classical philosophy before the Christian revelation we find no such discovery as the calm statement of St. John, "for God is love." To Plato love is the child of plenty and of need, and since the gods have no needs, they also have no love. And Aristotle conceives God rather as the unloving cause of all love, the impersonal magnet drawing all reality to himself, or itself, in a sweep upward that is necessary, without the freedom of love. Plotinus does not openly consider the possibility that God may love, although at one point he may be said

to hint at such a possibility. Not a single voice in ancient philosophy is raised in protest when we are told that God cannot love.

Yet, St. John takes it quite as a simple fact that God not only loves but that His essence may be defined as love. The very law of His being is love. There is within the Trinity a necessary, hypostatic expression of love. God, in fact, loves by necessity of nature and the necessity, the depth, the constancy of this love is reflected in the fact that there does exist at the level of personality He whom we call the Holy Spirit, substantial Love.

What is clear from this revealed truth is that the Christian is invited by this truth to rethink his relationship with God in terms quite different from those of any pre-Christian thinker. This revealed fact, that God is Love, is prime in its importance in itself and also in its importance for us. It suggests that we no longer think of our relationship to God in exclusively juridical terms, in terms of law, obedience, obligation. Rather we are invited as Christians to rethink law in terms of love. This may actually be said in a double sense. Law in Christianity is both an expression of God's love for us and a clear plan laid down for a return of love on our part. In the Christian dispensation it now becomes possible to grasp the meaning of law with an interiority of comprehension that was not possible before. Now we are invited to penetrate to the meaning of an obligation to that depth where we can actually see it as an expression of God's love for man. Every law will then be seen as an objectification of God's love for the soul. At the center of every command issuing from on high will be grasped the free personal offering of Himself that God embodies in the law. If the Christian grasps this fact he will also grasp that it is his vocation to protest against the universal tendency to depersonalize things. He is called to repersonalize law, visualizing it as a revelation of God's love for his individual personality. Obligation will then be grasped, not as a command imposed from without, with no intrinsic relation to the person's self-development, but as an exterior implementing of God's personal attitude of love. For each law is precisely that—an implementation of a free personal position that God has taken up towards us. The very heart of that free personal position taken up by God towards man is best expressed by the term love. If the Christian realizes that relationship of law and love he will naturally move towards an

encounter with God each time that he is confronted with a call to obedience.

There is certainly a psychological difficulty experienced in realizing this relation of law to love. Its root lies in the fact that the soul is naturally reluctant to accept wholeheartedly this basic situation of a love-relationship between itself and its creator. Between participated being and the Infinite being there is an abyss that seems unbridgeable. This abyss is felt in experience as an anguished sense of inequality between the two terms of this love-relationship. Perhaps the only remedy for this sense of dizziness that accompanies the thought of such a bridge of love between our personal being and the Infinite is a realistic metaphysics of grace. Without a realization of the real foundation in the order of being that grace gives for the quasi-equality between man and God, the soul can hardly be expected to take God's revelation in all its seriousness. There is then an inescapable tendency to substitute for the categorical affirmations of Revelation a series of "as ifs," and "as it weres." The effect of such subconscious devices is to water down the sobering demands of personal love on our part as well as to dilute the insistent affirmations of God into a sort of "analogical Love" that is so highly "spiritualized" as to be almost volatilized. The soul, frankly, does not easily accept the premise that it is the object of an infinite gaze. It fears perhaps the swamping, the dissolution of its concrete individuality under the intensity of an infinite love.

Such an attitude of spiritual vertigo is of course uncalled for. The very nature of love demands that it strive to preserve and promote the loved one as an "other" and not to invade or diminish in any way the concrete individuality of the beloved. It is rather precisely that concrete individuality, intuitively known, that gives rise to love in most cases. The fact that divine love is creative of values, and not merely a response to values, only proves the freedom and the initiative of this love. It by no means lessens its perfection as love, for human love would create such values in the beloved if it could. In fact it strives to.

The ordinary individual none the less is fearful of the total demands made by love. Love is so total a kind of word. There exists for the Christian the recurring temptation to treat God as a rhetorician, when God speaks of His love for us. It would per-

haps be more comfortable if we could whittle down this word love to the word *like* or the word *cherish*. Yet it is undeniable that what God has revealed in action, gesture and word is most aptly covered by the word *love*. The inescapable conclusion is that God experiences the reality covered by that word.

Even in human love, where the one loved is finite, limited, an equal in short, man feels some suggestion of this instinctive withdrawal from the totality that love demands. The personal commitment of oneself to another human person is resisted by the forces of egotism in our human nature. The going out from oneself that love implies, the generosity and concern with another that love invites too, meets an obstacle in the pre-given solidarity that we have with our own self. It is difficult to shift the center of our interests from self to another. The result is that there are many who seek rather to be loved than to love. Still others prefer to withdraw from the whole realm of love entirely, fearing the assaults that any experience of love makes upon their egotism. It is therefore not at all surprising that man feels the instinctive urge to evacuate the word love of its inner significance when it is used of his relationship with God. If the word were less global in its implications for his life he would be more comfortable. Obedience is a much less intransigent word than love.

None the less the Revelation of God must be taken in its entire seriousness with all the exigencies of love included. For it is clear that if the Christian is loved he is also called to love. No lover is indifferent to a response from the one loved. Reciprocity, or at least the desire for reciprocity, is implicit in the nature of love. God is not indifferent to my response.

What gives courage to the soul to respond more and more adequately to the exigencies of love is the fact that it is loved before it is called upon to love. Moreover since love is an individual affair the soul realizes that God fully comprehends all its difficulties in giving any kind of adequate response to God's love. Love always takes place between individuals. It is not an affair of masses of men but of individuals. The lover has some kind of intuition, even in human love, of the unique individuality of this concrete person who is loved. As a consequence the human lover views even the defects of the beloved in the light of this love. They are seen as militating against the true image of the beloved, but they do not

alter the fact of love. In its relations with God the soul comprehends that it is seen by God with all its history and all its defects, but it is seen as an individual soul, as a concrete, historical, unique individual and is loved as such. There is no danger of a mistake on the part of God, no danger of his suffering from an illusion of love. He loves the individual as he is and this is the fountainhead of the courage the soul needs to respond to love with ever increasing totality.

There are, moreover, so many doctrines of our faith which make the outlines of this doctrine of love clear and easily perceptible that man is encouraged to give a wholehearted, real assent to its existence. The fact of the Incarnation made manifest the love of God for man in visible and tangible form. The fact that there is one of our race, Christ, who loves God with an infinite love, is an encouraging stimulus to man to follow the invitation of his Christian vocation to love. Revelation has taken this truth that God loves and made it accessible to the simplest intelligence. If reason had been left to itself to discover this truth, the nature and object of that love would have remained very vague and indeterminate, if it had been discovered at all. But the Incarnation, the Redemption, the Eucharist, have demonstrated the personal character of that love and its depth in a most forceful and appealing manner. We now know that God has called us each by name, and invited us to a supernatural destiny. In inviting us to that destiny he has revealed a love incomparably more generous than human reason could ever have suspected. He has equipped us with a share in His divine nature so that we are elevated in being and action to the plane where we can respond with a love of friendship to His love for us. As St. Jerome remarks, "Friendship either finds two persons equal or it makes them so." And without some equality or quasi-equality there can be no friendship. God has revealed to us that he has, by his grace, lifted us to a plane of being where we are enabled by His love and grace to respond to His love of friendship. Since He did not find us capable of friendship, He made us capable of friendship by His grace, which confers upon us that quasi-equality needed before one can love another as friend. The awareness that God has infused the gifts of grace and charity into the baptized soul to equip that soul for a return of His love should invigorate the courage of the Christian in attempting to live up to

the exigencies of a love relationship where one partner is the Infinite God.

It is evident that since the revelation of this law of love in the New Testament a whole new atmosphere surrounds our moral life. Christianity moves in a climate completely penetrated by this new revelation of love. The Christian must then rise to a life compatible with this climate of love and not remain spiritually in the climate of the Old Testament.

St. Paul is perhaps the most outspoken in his condemnation of those who would conceive their relationship to God exclusively in legal terms, in terms of obedience to law. He repeats to us unwearingly that in Christianity God has not substituted a new law for an old. He has not substituted a law for a law in that sense at all. Instead of a code of laws the New Testament offers us a principle of life, sanctifying grace. Not a new and more perfect law but a life-principle. Christianity is not a system of laws, an ethical code, a philosophy, but a life. The Christian is not only exempt from the Mosaic law, he is exempt from the law as law, impersonal, objective, self-sufficient.[2]

The disciple of this religion is not one who knows the law but one who lives by the life of the Master. The law has become interiorized as an inner principle of life and growth. The law is merely what reveals the pattern of life and development to the Christian. It is an objective expression of God's loving concern for our growth and it is an invitation or plan for a due return of love on our part. The entire ethics of St. Paul is consequently reduced to one principle, love of God and of our visible neighbor.

Jesus has realized in conferring his grace upon us the ideal of every lover—to share in the very life of the beloved, in the very being of the beloved. He has made us to share in his very life and the great law of our supernatural being is that we should open ourselves to an increase in that life and the love that pours it out. The Christian law has thus become interior to the Christian life. It is inscribed in the very life that Christ has given us in grace. Whatever fosters and develops this life of love within the soul is commanded or counselled; whatever destroys that life is forbidden. The Christian is thus free from all purely exterior construction by

[2] Cf. Lyonnet, *Liberté chrétienne et loi nouvelle* (Rome: Biblical Institute, 1954).

virtue of this interior principle that seeks its own expansion and growth.

In the theology of St. Paul all the virtues are thus an expression of the supreme law of love. Man is constrained to their practice not from without but from within. It is the Spirit of Love who is the Interior Master. The Spirit poured out in our hearts by the love of God is the Christian Guide.

St. Paul is however, very clear on the point that freedom from the law does not mean freedom to sin. If we have received a call to liberty from the law we have not been called to make this liberty a pretext for sin. The Christian vocation is no easy vocation precisely because it is a vocation to love. It is a most exigent vocation because the exigencies of love are total. St. Paul can legitimately compare the liberty of the Christian to a slavery, for it is a liberty that appeals unceasingly for a further transformation in Christ, for a more complete self-donation.

In contemporary literature we read much of man's metaphysical aloneness and of his anguish. Man is pictured as an aimless creature cast into being with no purpose save the development of his own liberty in opposition to all other liberties. In such a picture frustration, aloneness, anguish and insecurity seem to be his natural lot. But to the Christian, insecurity is swallowed up in the radical security that flows from divine love. Confronted with the lived truth of God's enveloping love, anguish gives place to hope, aloneness to communion. The Christian who has understood the meaning of God's advances understands his own situation in a wholly new light. The inner restlessness of his spirit is a translation in human terms of the inevitable dynamism of a religion whose law is love. Its disquiet brings no anguish, rather effort and hope. The Christian is aware that God's appeal for limitless generosity has been preceded by a limitless love—a love so determined upon a response to itself that it has invested the creature with the power to respond.

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THE PRIEST'S DEVOTION TO CHRIST

The only true success in the sacerdotal life is to be found in the proper accomplishment of all the duties which God has imposed upon the individual Catholic priest in the particular mission to which he has been assigned by his legitimate superiors in the Church. The priest, like every other disciple of Our Lord, does his work and meets his obligations properly when the individual tasks he is called upon to perform are enlightened and guided by the objective truth of divine faith and motivated by the affection and the intention of supernatural charity. Thus, since the only genuine success in the priesthood is that which is discernible in the judgment of God Himself, it is easy to see that supernatural faith and charity are absolutely requisite for it. And, along with faith and charity, there must also be that enlightened self love which is Christian hope.

But, for the priest especially, there is another act which is distinctly and immediately a source of a supernaturally and genuinely successful life. The priest's life is preeminently given over to the work of religion. The sacrifice of the Mass is the ultimate and perfecting act of worship or religion, and this sacrifice is really the act of the Mystical Body of Jesus Christ. All of the faithful share in the performance of this supreme work performed in God's honor. It is precisely this participation in the Eucharistic sacrifice which caused St. Peter to call the members of the Church as a group "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ,"[1] and, later in the same chapter of his first epistle, to designate them as "a kingly priesthood."[2] It is this same sharing of the entire membership of the Church in the Mass that made St. John say in the Apocalypse that Our Lord "hath made us [the faithful] a kingdom and priests to God and his Father,"[3] and to represent the Saints of heaven as praising the Lamb because He had "made us to our God a kingdom and priests."[4]

The man who has received the power of priestly orders possesses a special sacerdotal character. He is empowered and commissioned

[1] *I Pet.*, 2:5.
[2] *I Pet.*, 2:9.
[3] *Apoc.*, 1:6.
[4] *Apoc.*, 5:10.

to offer the Eucharistic sacrifice for the people as an instrument of Christ, the one High Priest of God. And, despite the fact that his priesthood is instrumental, he is taken out from the people, the laity of the Church and set apart for his own function in the act of sacrifice.

Furthermore, it must not be forgotten, by the very fact that he has received the power or the competence to offer the sacrifice of the Mass for the Church as Our Lord's sacerdotal instrument, he is also rendered able to act as the minister of other sacraments, and to take his place in a *presbyterium*, a college of priests organized around and under the direction of a member of the apostolic college itself, to assist in the instruction, the care, and the guidance of the faithful. The priestly character he receives in his ordination is required in the minister of the sacraments of Penance and Extreme Unction. The Holy Eucharist cannot be confected except by a man who possesses this priestly character.

Now it is quite obvious that the offering of the Mass and the administration of the sacraments fall within the field of religion. What is not so obvious, but is also true, is the designation as religious of all the work to which an individual may be assigned by reason of his priesthood, or, what is exactly the same, by reason of his membership in some particular *presbyterium*.

It is not at all difficult to realize that the function of a chaplain in a large hospital, or that of a parish priest, or that of a teacher of religion or of sacred theology, must be considered as essentially religious. It is no less true that the function of the diocesan superintendent of hospitals, or that of the "labor priest," or that of the chancery official, is likewise religious. All of these functions fall within the field of responsibility imposed by the diocesan bishop, the member of the apostolic college, as a part of his task of guiding, instructing, and directing the faithful towards the attainment of the end of the Church itself. All of them are tasks which the bishop has in some way delegated to his own *presbyterium*, or to members of that *presbyterium*. All of them fall within the area of a total activity which tends towards a payment of recognition and honor paid to God because of His supreme excellence and because of our complete and absolute dependence upon Him. And this is the proper and essential area of religion.

Religion, considered subjectively, or as one of the moral virtues, is that habit by which men tend to pay to God the tribute of acknowledgment and honor which is due to Him by reason of the fact that He is what He is. In the spiritual life as it exists, this virtue is, of course, one of the infused moral virtues. It is something that exists and operates on the intrinsically supernatural plane.

One of the most urgently needed lessons of modern times is to be found in thomistic theology's insistence on the fact that religion is to be classified as one of the potential parts of the virtue of justice.[5] Basically justice is the virtue by which one tends to give to another what is due to that other person, and to make this payment in full. A virtue is classed as a potential part of justice when it falls within the general plan of this virtue, and yet fails to attain the full perfection of the virtue of justice itself.

Religion (like *pietas,* the virtue by which we tend to render to our parents the debt we owe them) is a potential part of justice precisely because, although we are obligated to pay our debt of acknowledgment and honor to God, we can never be in a position to make that payment in full. We can never even our account with God by rendering to Him all that is due Him from us.

It is only on this account that religion defects from the full perfection of justice itself. As far as our obligations towards God are concerned, these are objectively more urgent than any obligation we could ever incur with respect to our fellow creatures. And, just as a man could not be a good man if he were to withhold from some other man something strictly due to that other person, he could not be a morally good individual objectively if he were to refuse to pay to God the debt of acknowledgment and recognition which is strictly due to Him from every one of his rational or intellectual creatures. In the same way that it would be absurd to say that a man is morally good in spite of the fact that he is dishonest or an ingrate, it would be and is ridiculous to describe a man as morally good despite the fact that he is irreligious. Likewise it is ridiculous to assert that a man could be morally free to reject or to refuse religion.

Objectively, of course, religion, or cult, or worship, consists precisely in the payment of the debt of recognition, acknowledgment, and thankfulness we owe to God as God. All men are morally

[5] Cf. St. Thomas, *Summa Theologica,* II^{a}-II^{ae}, q. 80, art. unic.

obligated to religion in this sense. The priest, however, is consecrated and deputized to this work in a special and distinct way. He is, in a particularly intimate manner, a man of religion.

By its very nature, because it involves the acknowledgment of God's supreme and unique excellence and a realization of our absolute dependence upon Him, the type of recognition and honor given to God in the process of worship must be in line with God's decrees and with His instructions if He has communicated such decrees and such instructions to men. Indeed, the certain and completely firm acceptance of a revealed message from God in which such instructions and such decrees are incorporated is incumbent upon men by reason of the necessity of religion itself. The Vatican Council, in its constitution *Dei Filius* made this point quite clear, in its statement that "Since the entire man depends upon God as his Creator and Lord, and since created reason is entirely subject to uncreated Truth, we are obligated to render to God who issues a revealed message the full obedience of intellect and will by faith."[6] It is quite impossible to honor God as God, and, at the same time, to ignore or reject that revealed message which He has given us and which He has marked with amply manifest signs of His own authorship.

Thus, if we consider the matter adequately, the work of religion to which the Catholic priest is consecrated and commissioned necessarily involves the act of divine faith itself and must, of course, be illuminated in this world by the truths which can be accepted with certainty only in the assent of divine faith. This work of religion must likewise be guided and motivated by the theological virtue of hope, in function of which a man who is enlightened by faith and strengthened by divine grace tends towards the final and eternal possession and enjoyment of the Triune God in the Beatific Vision. Ultimately this work of religion, if it is to be done properly, must be inspired and animated by true theological and supernatural charity. We must not allow ourselves to forget that, as an infused and supernatural virtue, religion cannot exist except in the presence of the supernatural love of benevolence and friendship for the Triune God.

It is thus completely obvious that the work the Catholic priest is called upon to do precisely because of his priesthood must be per-

[6] *Denz.*, 1789.

formed in the light of that true divine faith described in the Vatican Council's constitution *Dei Filius.*[7] It is likewise quite clear that, if a man is going to accomplish his sacerdotal duties properly and successfully, his ultimate motivation must be that of genuine supernatural charity. What may be forgotten, however, is the fact that this charity must be as it were focused on the essentially religious activity of the Catholic priest by means of the most important and basic of all the acts of religion, the act of devotion.

In the existing and intrinsically supernatural order, the work of religion is that field of human activity in which we strive to pay to God, as we know Him in the light of faith, the debt of acknowledgment and honor due to Him by reason of His supreme and unique excellence. Within that field of activity, there are some operations which are preeminently and basically internal or spiritual. These are operations or acts elicited immediately by the intellect and the will, man's spiritual faculties. Other works within the area of religion are essentially outward or bodily. These are elicited by man's corporeal powers. The payment of the debt of acknowledgment we owe to God requires both kinds of operations because, as the Vatican Council has reminded us, the entire man depends upon God as upon his Creator and Lord.

Now quite apart from all the other supernaturally virtuous acts which can be and should be imperated by the virtue of religion, there are two basic spiritual acts which belong essentially and properly to religion itself. These are devotion and prayer. And, since the outward acts by which we seek to pay our debt of recognition to God are virtuous only to the extent that they are influenced by these essentially internal or spiritual acts, it follows that prayer and devotion must play uniquely important roles in the successful living of a sacerdotal life which is completely orientated and consecrated to the work of religion.

The most fundamental and important of all the acts of religion is devotion, which St. Thomas Aquinas defines, in his *Summa Theologica,* as a "voluntas quaedam prompte tradendi se ad ea quae pertinent ad Dei famulatum."[8] If a man is not devout, if he should lack this intention, then all the other acts of religion he may perform are vain and empty. And, unless the life of the Catholic priest is moti-

[7] Cf. *ibid.*
[8] II[a]-II[ae], q. 82, art. 1

vated and animated by this act of devotion, his ministry cannot possibly escape failure.

The *voluntas* of which St. Thomas speaks in his definition of devotion is an act of the will, as distinct from the faculty itself. It is a perfect and effective act, an intention, and not a mere velleity. Hence, according to the formula in the *Summa Theologica,* the act of devotion is essentially and precisely the intention of giving oneself over generously or whole-heartedly to whatever is involved in God's service. The *famulatus Dei* would include everything that pertains to the debt of acknowledgment, recognition, gratitude, and obedience that we owe to God by reason of the fact that He is God, our Creator and Lord. And, because Jesus Christ is the Incarnate Word of God, the *famulatus Dei* necessarily contains everything that we owe to Him because of His divinity.

The adverb *prompte* is a key word in this definition. The debt of acknowledgment and obedience we owe to God is always sovereign and imperative. It is within the bounds of possibility that obedience, for instance, might have to be withheld from some other agency to which obedience is in itself due, because of the entrance of a factor which would render such obedience morally bad. Such was the case of the martyrs of the Church with reference to the obedience they owed, and were willing to give, to the authority of the state itself. When the time came that obedience to the commands issued by a pagan emperor against the mandates of God would involve sin against the Creator, the martyrs rightly refused to obey a man who was issuing orders in defiance of God.

Such a case could not occur with reference to laws made or enforced by God Himself. There is no higher frame of reference to which the *famulatus Dei* can be referred, and in the light of which it can be estimated. The obedience owed to God, and the service of God Himself, must be governed by an intention to enter in a prompt and unconditional way into that service. The devotion we owe to Christ, the Incarnate Word, is of its very nature such as to cast out hesitation and the involvement of conditions.

We must not lose sight of the fact that, according to Our Lord's own testimony, there is no true honor or worship paid to God when the Incarnate Word Himself is not honored for what He is. "He who honoreth not the Son honoreth not the Father who hath sent

him."[9] Hence there is no objectively real devotion to God where there is no devotion to Our Lord. And the priest, who is privileged and empowered to act as Our Lord's instrument in the final and crowning act of religion, is above all other men obligated to pay this debt of devotion to the divine Saviour.

Again, it is most important, in this context, to remember what God has told us about the way in which a man's true attitude towards Our Lord is identical with, and is measurable in terms of, his attitude towards the one true Church, which is Our Lord's true and only Mystical Body. St. Paul heard the voice of Christ ask him: "Saul, Saul, why persecutest thou me?"[10] In the context of the Acts of the Apostles, and from the subsequent statements made by St. Paul himself, it is obvious that the persecution of which Our Lord spoke was directed immediately against His Church. Our Lord's question was such as to indicate clearly the fact that in his eyes persecution of the Church was equivalent to and even identified as persecution of Himself. And, in the same way, the lessons of the Gospel according to St. John and the First Epistle of St. John make it clear that there can be no love of charity for God apart from a true and genuine charity for the members of the true Church.

The devotion, inspired by charity, which the Catholic priest must have for Our Lord if his ministry is to be successful has two distinct and invaluably important functions. In the first place it has a direct and positive influence, in that it gives meaning and effectiveness to all that the priest is obligated to do by reason of his sacerdotal calling. Secondly it has a vitally necessary negative influence, moving the Catholic, and particularly the priest, to react against whatever is opposed to or incompatible with the honor due to Christ as God. It must be understood that the two functions necessarily stand together. It is quite impossible that one should exist without the other.

The duties of the priest revolve around the acts of the virtue of religion. The ultimate and perfective work of the priest is his offering of the Eucharistic Sacrifice. That Sacrifice is integrated into the Canon of the Mass, which is itself a formula of prayer, founded upon and closing with the *Pater noster,* the prayer Our Lord Himself taught His disciples and enjoined upon His Church.

[9] *John,* 5:23.
[10] *Acts,* 9:4.

The other basic act of the Catholic priest is his participation in the public prayer of the Church, which centers around the Psalms, the official prayer of God's kingdom on earth, according to the disposition of the Old Testament as well as the New. All the other works the priest may be called upon to perform in virtue of his sacerdotal position and calling are religious acts charted in the course of this prayer and ultimately offered to God in the perfection of the Mass itself.

Now it is quite obvious that even prayer itself is empty and meaningless for the individual offering it unless it is motivated by the intention of devotion. Prayer is the petition of fitting things from God. The man who prays other than devoutly, without intending to give God the honor due Him, is either reciting a vain formula or presuming to make God Himself a means for the attainment of the benefits he may be requesting. The desire to honor God by the perfect and eminently practical acknowledgment that He is the one and necessary Source of all blessings is of the very essence of prayer as a virtuous act.

We are meant to pray, ultimately, for the attainment of God's glory, and for the benefits which we know to be requisite for the obtaining of that end. The hope without which true charity can never exist or operate moves us to desire and to hope for our own salvation, which is objectively the flowering of God's external glory in us. The devotion, which must be present also if charity is to operate, influences us to pray that God may be thus honored and acknowledged.

Now all the other benefits which we ask from God in prayer are sought only to the extent to which they are objectively contributory towards God's honor and glory and our own salvation. And it is axiomatic in the true Catholic life that the objectives we strive to attain by our own activity are precisely those we petition from God in the process of prayer. Quite evidently I could not be said to be petitioning or sincerely seeking from God some end which the daily conduct of my life has been avoiding or tending against. To give one example, a man could not properly be said to be praying for the grace of purity if he was surrounding himself, and intended to continue to surround himself, with obscene literature. Again, a man could not be said to be sincerely praying for physical health if he

was engaged in debauchery which was incompatible with the possession of health, and had no intention of changing his manner of life.

The benefits we seek in prayer are, then, benefits we seek out of a motive of devotion, in the strict and theological acceptance of the term. They are likewise the benefits towards the attainment of which all of the life activity of the man who is offering the prayer is expected to be orientated. Ultimately they are objectives sought, in our activity and in our prayer, out of a motive of devotion, to God and to Our Divine Lord. Thus, in the life of the individual Catholic who successfully lives his religion, and particularly in the life of the good and successful priest, there is verified the exhortation of St. Peter, "that in all things God may be honored through Jesus Christ: to whom is glory and empire forever."[11]

In its positive aspect, the act of devotion gives meaning and life, not only to all the other Christian acts elicited by the virtue of religion, but also to the body of Catholic activity and conduct itself. We must not allow ourselves to forget, however, that devotion has an equally important negative function. The act of devotion is essentially an intention, and an intention, by its very nature, reacts against the forces which tend to frustrate its own effectiveness. The devout Catholic intends that God should be honored and acknowledged in all things through Our Blessed Lord. There are various tendencies working directly against this objective of devotion. Precisely because it is an intention, devotion militates against such tendencies. And, in the intellectual and social life of the day, some of these tendencies might be cleverly disguised, and might thus appeal to the unwary Catholic or the unwary priest. It is in and through the act of devotion itself that these tendencies are unmasked and thwarted.

The first of these tendencies or temptations works to lead a man to make God's honor and recognition a means to the attainment of some other end. It is the basic fact that God is absolutely the ultimate End, that all creatures are made for His honor and glory. It is likewise a fact that the worship of God is perverted and spoiled when it is aimed towards some objective apart from Him. The act of devotion stands in the way of any such perversion of the other acts of religion.

[11] *I Pet.*, 4:11.

The ultimate failure of the Catholic life, and in a special way the ultimate failure of the sacerdotal life, must be sought in the orientation of religion to the prosperity of the individual Catholic or the individual priest. The man who uses his religious calling to advance himself socially or financially, making the worship of the living God a means for his own temporal advancement, has made the most spectacular of failures. The providential order can hardly be reversed more effectively than in the process by which a man makes his priestly activity a vehicle for advancing himself or his group in wealth, in popularity, or in power.

In much the same way, a man tampers with and destroys the force of his religion when he acts or writes in such a way as to use Our Lord or His Church as means to further the interests of a movement or an opinion he favors. In these days of relatively narrow specialization, such a tendency may easily develop. The cultivation of priestly devotion to Our Lord is the one most effective means for preventing and destroying this tendency and its results.

Another, and a far more insidious, way in which the order of religion can be destroyed in our times is through a tendency to be a little bit ashamed of Catholic life and of Catholic activity, in comparison with what is to be found in non-Catholic circles. His Eminence Cardinal Ottaviani called attention to this tendency when, in his tribute to Father Connell, in the June issue of *The American Ecclesiastical Review,* he called attention to the fact that "We are unfortunately in times which call for resistance, not only to open adversaries, but also to those who, behind the lines, look more sympathetically to the enemy's camp than to their own, and who thus do more harm from within than they would do if they had already crossed to the other side."[12] And, in a previous article in this same *Review,* the Eminent Pro-Secretary of the Supreme Sacred Congregation of the Holy Office gave the basic explanation for the wrongness of the attitude of those Catholics who give more intense affection to what is to be found outside the Church than they are willing to give to what is within it. He wrote that: "If we are to be sincere Christians, and if we are to be truly learned, we shall recognize the true glory of the Church, since the Church is not only God's king-

[12] "Thus the Teacher Serves the Church," in *AER,* CXXXVIII, 6 (June, 1958), 372.

dom, but also the most beautiful reality that there ever has been and that there ever can be in human history."[13]

The most serious doctrinal evils that have troubled Catholic life during the course of the twentieth century have stemmed precisely from this tendency. Both the Modernists and the purveyors of the "new theology" reproved in the encyclical letter *Humani generis* seem to have started out with the idea of making the Church "respectable" from an intellectual point of view. To attain this somewhat startling objective, they worked to depict Catholic teachings in such a way as to make those teachings seem more acceptable to the men whose intellectual attainments they admired. During the course of this process they inevitably misrepresented the doctrines of the Church, and, in the last analysis, held up as Catholic teachings statements which were really only compromises with the tenets of the Church's intellectual opponents.

Here again the act of priestly devotion has a completely salutary and necessary influence. The man who intends to give himself over whole-heartedly to the service of God cannot fail to recognize the fact that the Church is truly God's temple, the society in which, in a special, supernatural, and salvific way, God makes His abode. The man who wants to worship Christ as God must take cognizance of the fact that the Catholic Church is truly the Mystical Body of Our Lord. In his perception of the true and intrinsically supernatural beauty of the Church, the truly devout man is armed against the possibility of falling into the situation in which he will feel ashamed of things Catholic, and will give his intellectual loyalties and preferences to things outside of and opposed to the Church.

Finally, the act of priestly devotion to Christ is a sovereign remedy against what is by all means the most widespread temptation against loyalty to God in our own day. The Catholics of our time are always seriously threatened by the delusion that they can put some other objective alongside of God, that they can work with equal intensity for the cause of God and for the attainment of some other end. It is of course recognized that this is impossible where the other objective is sinful, where the other end is something opposed to the will of God. But it is not so generally realized that even where this other end is indifferent in itself, or even good in a

[13] "Love for the Church as the Teacher of Truth," in *AER*, CXXXVIII, 3 (March, 1958), 148.

limited fashion, it cannot be sought in the same way that the acknowledgment of a debt of gratitude due to God is to be sought and desired.

Thus, while it is perfectly legitimate for a man to seek recognition, or to seek a good position, and, at the same time, to will that God be honored and acknowledged, it is utterly wrong for a man to put his desire for a good position on the same level with his intention to honor God. The Lord and Creator of the universe is still the jealous God of the Old Testament. Nothing whatsoever can be put on a level with Him. All the other things which a man may legitimately desire or intend in life must be put aside if the seeking of them interferes with or is incompatible with the design of honoring and worshipping God. The debt which we owe to God by reason of His supreme excellence and which we pay by the works of religion is paramount among all obligations.

It is by the act of devotion that a man applies himself to the work of religion. And, ultimately, it is by devotion to Our Lord that he prepares himself to do the religious duty God has called upon him to do precisely in his capacity as a disciple of Christ and as a member of Our Lord's Mystical Body. A genuine act of devotion is such as to drive out any objective which seeks to intrude itself into a position of equality with God and with His Christ.

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Answers to Questions

THE RIGHT TO ALIMONY AFTER A BAD MARRIAGE

Question: A Catholic woman went through a marriage ceremony with a divorced man before a civil magistrate. A few years later the woman obtained a legal separation, with the right to receive a stated amount of money as alimony every month from the man. May she in conscience claim and accept this money, in view of the fact that the union was not a valid marriage?

Answer: It would seem that the woman may claim and accept alimony, as long as the legal requirements have been honestly fulfilled. It is true, in the eyes of the Church she is not validly married to the man from whom she is demanding alimony; nevertheless, the laws regarding alimony are based on the civil recognition of the marriage, and it is within the competence of the state to make such regulations, irrespective of the Church's judgment of the invalidity of the union. Similarly, an invalidly married woman may claim a widow's portion of her partner's property if he dies intestate. Under circumstances of this nature it should be noted that the woman rendered the normal services of a wife and hence can subsequently accept remuneration, even though her relations with her partner were sinful.

HOLY COMMUNION WITHOUT CONFESSION

Question: Is the fact that surprise and suspicion might be aroused in some persons if one of their number did not receive Holy Communion daily a sufficient reason to justify the individual in question in receiving Holy Communion without going to confession (after making an act of perfect contrition) if a mortal sin has been committed and it is impossible to approach a confessor? I am considering especially the case of a member of a small group, such as a religious community, where the failure of one member to receive Holy Communion would be noticed by the others.

Answer: The law requiring the reception of the sacrament of Penance before receiving Holy Communion in the case of one who

has committed a mortal sin has been in existence for many centuries in the Church. In fact, some believe it is divine law, based on the words of St. Paul: "Let a man prove himself, and so let him eat of that bread and drink of the cup; for he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself" (*I Cor.*, 11:28-29). At any rate, it forms an important part of the Church's legislation on the disposition required for the reception of Holy Communion and the celebration of Mass (Can. 807, 856). It is also true, the law itself allows the reception of Holy Communion or the celebration of Mass to one who has committed mortal sin without sacramental confession (but after an act of perfect contrition) when there is urgent necessity of approaching the Holy Table or offering the Holy Sacrafice and no confessor is available; but this permission is an exception to the law and must not be extended too far. I do not believe that the fact that some may entertain suspicions if one of a group abstains from Holy Communion will justify that person in receiving Holy Communion after the commission of mortal sin without sacramental confession; and I believe that it is unfortunate that some priests seem to be accepting it as an ordinary rule that this may be permitted. This might be allowed, I repeat, in certain extraordinary circumstances—for example, if a particular superior was accustomed (unlawfully) to probe the reason why one under his or her jurisdiction did not approach the altar. But this must be regarded as a rare exception. Usually, in the case described, the individual may not receive Holy Communion until he or she has received sacramental absolution.

MEMBERSHIP IN THE PTA

Question: Can we say that parents have an obligation to join the PTA connected with a school (either parochial or public), in which one or several of their children are among the pupils?

Answer: Although I would hesitate to say that there is a strict obligation on the part of parents to join the PTA, when they are sending a child or children to the elementary school with which this organization is connected, I would surely recommend very strongly that they follow this procedure of taking an active interest in the education of their offspring. The PTA very definitely reminds both parents and teachers that the parents are the primary educators of

the young and that teachers are the deputies of the parents. It helps parents to appreciate the problems that teachers encounter in their daily work, and it helps teachers to familiarize themselves with the particular home surroundings and background of their individual pupils. Of course, a PTA is effective only when the meetings are regular and frequent and when there is open and free discussion. Meetings of this organization under the auspices of the Catholic Church afford splendid opportunities for a pastor to deliver to parents some practical exhortations on their duties, and also to remind teachers of their obligations and to manifest his co-operation with their efforts. I believe that the PTA should be regarded as one of the most important organizations in the United States at the present day because of the great assistance it can render toward the elementary education of our boys and girls.

INTERPRETATION OF THE EUCHARISTIC FAST LAW

Question: May the three-hour (from solids), one-hour (from non-alcoholic beverages) law that is now the norm for the eucharistic fast be taken morally? To give a concrete example, would it be permitted to a lay person to receive Holy Communion when his watch tells him that he finished his breakfast two hours and fifty-eight minutes previously?

Answer: There is well-nigh unanimous agreement among theologians and canonists to the effect that the "three-hour one-hour law" which now constitutes the norm for the eucharistic fast must be observed exactly, to the very second. It is true, Fr. Regatillo, S.J., has suggested that it may be permitted to interpret this law morally (*Sal Terrae,* May, 1957, pp. 299-311), but in view of the fact that all previous legislation regarding the eucharistic fast demanded mathematical exactness in computing time and there is no evidence of any change in the documents emanating from the Holy See, it is difficult to see how this lenient view can have sufficient weight to be followed in practice. Hence, in explaining the law of the eucharistic fast to their people, priests should insist that the period of fasting required before receiving Holy Communion is to be interpreted literally and exactly.

FRANCIS J. CONNELL, C.SS.R.

A QUESTION OF GENDER

Question 1: Isn't it slightly absurd for the celebrant to turn around and say "*Orate,* fratres" to a group of Sisters in a convent chapel?

Answer 1: It is not much more absurd than greeting with "My dearly beloved brethren" a congregation that may be predominantly, if not at times solely, composed of women (e.g. in a sermon to a ladies' sodality). "The brethren" was the term used to designate the entire Christian community in New Testament times and this early use has been perpetuated in the salutation used in Christian churches for any congregation regardless of its composition.

In the Mass we have further justification for the use of this general masculine form inasmuch as the priest, representing Christ, offers the sacrifice in the name of *all* Christ's members (cf. *Mediator Dei* America Press ed., 93: "the whole church can rightly be said to offer up the victim through Christ").

It may be of interest to know that, in medieval times, there were attempts to emphasize the presence of both sexes; hence we find very frequently in medieval texts "*Orate, fratres et sorores.*" However, I have not found any author citing "*Orate, sorores.*"

Question 2: In offering Mass for a deceased woman religious, I have been in a quandry whether the religious should be referred to in the oration by her baptismal name or by her name in religion. Does it not seem incongruous to insert, for example, the name John Thomas for a woman religious?

Answer 2: We read in *Matters Liturgical,* 9th ed., No. 285, *b*: "At the letter N in an oration for the dead the baptismal name of the deceased is said, if known. But if the deceased is a religious who assumed a new name when invested in the habit of his or her institute, the religious name rather than the baptismal name should be said, even if death occurred during noviceship (*Eph. Lit.*: LIII, P. 169; J. O'Connell: I, P. 141, 16 Ad II)."

MISSA PRO POPULO

Question: A pastor, who has no assistant, is requested to celebrate a funeral (or wedding) Mass on a suppressed feast day (e.g. August 10th). The pastor is obliged, say the canonists and moral-

ists, to fulfill the *Missa pro populo* "in person." Yet, his parishioners earnestly desire his services personally at the funeral (or wedding). Must the pastor decline the requests of his parishioners in these special circumstances and call in another priest to celebrate the funeral (or wedding) Mass, or may he lawfully postpone the *Missa pro populo*?

Answer: Canon 466, 3 makes the following general provision for the solution of such difficulties: "For a just cause the local Ordinary may permit a parochial pastor to apply the Mass *pro populo* on a day other than that prescribed by law." Concerning your specific problem *Matters Liturgical,* 9th ed., No. 308, *l* says: "It is permitted to depute another to say a *pro populo* Mass on the prescribed day, in order to celebrate a Mass of Requiem oneself. But if no priest is available to say the *pro populo* Mass and if the one obliged to say it may not transfer it to another day as noted above (*i*), the *pro populo* Mass must be said in preference even to a funeral Mass (M.R.: ADD., III, 12). But in a case of necessity one may say the *pro populo* Mass on another day, even apart from the permision of the local Ordinary to do so (Theol. Mor.: I, N. 1146, 2)."

The reference to section (*i*) in the quotation gives us the text of canon 466, 3. The theological text referred to at the end is from the 1950 Edition of Aertnys-Damen.

KISSING THE VESTMENTS BEFORE A REQUIEM MASS

Question: In the September issue of *The American Ecclesiastical Review,* page 195, under the caption: "Kissing of Sacred Objects at a Requiem Mass," one reads the following: "At the Solemn Mass of Requiem, there is no kissing of objects, such as the spoon for incense or the thurible, *but this rule does not include the vestments which are kissed as usual*" (emphasis added by the inquirer). In the French work, "*Le Guide de l'Autel,*" by René Dubosq, P.S.S., page 351, footnotes 1 and 2, one reads: "The cross of the maniple or of the stole is not kissed, if the vestments are black." I am still puzzled.

Answer: The weight of authority is in favor of kissing the amice, maniple, and stole when vesting for a Requiem Mass (Martinucci,

J. B., O'Connell, Wuest-Mullaney-Barry, etc.). These authorities are obviously drawing their conclusions from the silence of the *Ritus servandus in celebratione Missae* which, in section XIII—*De his quae omittuntur in Missa pro Defunctis,* says nothing about the omission of the kisses which have been prescribed in section I.

JOHN P. MCCORMICK, S.S.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for September, 1908, from the pen of Fr. M. J. Ryan, of St. Bernard's Seminary, Rochester, is entitled "How are we to make Scholasticism popular?" The writer is concerned with the procedure that Catholics should follow in order to win the favor of non-Catholics for Catholic philosophy. He believes that we should prove that "our metaphysics are not only in perfect harmony with the physical sciences but are implicitly presupposed as the basis of any physical science at all." . . . An article entitled "Spiritual Ministrations as an occasion of Emoluments," by Fr. D. Barry, of Ireland, aims at establishing the theological basis of the honorarium which the priest accepts in connection with the celebration of the Mass for a certain intention. Fr. Barry prefers the term "offering" in preference to "stipend." . . . Fr. P. J. Sloan, of Syracuse, gives some practical suggestions on "The Priest in the First Communion and Confirmation Classes of Public School Children." The article supposes that the children are ten or eleven years old at least. . . . Fr. H. Pope, O.P., writing on "The Formation of a Great Preacher," discusses the factors that contributed toward making St. Augustine so outstanding as a sacred orator. . . . This issue contains an anonymous article under the heading "Father Tyrrell and Cardinal Mercier." The writer narrates that the Cardinal recently issued a pastoral letter to his people, condemning Modernism and mentioning Father Tyrrell as one of its leaders, and goes on to describe the pathetic attempt at rebuttal issued by Father Tyrrell. . . . The Analecta contain the first part of the Apostolic Constitution *Sapienti consilio,* the wise legislative enactment by which Pope St. Pius X reorganized the Roman Congregations, Tribunals and Offices. . . . In reply to a question it is stated that it was the right side of Our Lord that was pierced with a soldier's lance, according to the more probable view. . . . Another answer favors the giving of Benediction after Mass on Sundays in the summer. . . . Two books on Lourdes and its miracles are given a review.

F. J. C.

Analecta

THE TRANSLATION OF THE ENCYCLICAL LETTER

MEMINISSE IUVAT[1]

Venerable Brothers, greetings and apostolic blessings.

We deem it advisable to recall that when new dangers threaten the Christian people and the Church, the spouse of the Divine Saviour, We, as Our predecessors have done in past centuries, turn Our prayer to the Virgin Mary, the most loving Mother, and We invite all the flock entrusted to Us to place themselves confidently under her protection.

And while the world was assailed by a frightful war We did everything to exhort the cities, the peoples, and the nations to peace and to recall minds torn by contention to mutual agreement in the name of truth, of justice, and of love.

Nor did We restrict Ourselves to this but, seeing that We were about to exhaust human means and resources, We, with several letters of admonition, instituting a holy campaign of prayer, invoked heaven's help through the powerful intercession of the great Mother of God to whose Immaculate Heart We consecrated the whole human family together with Ourselves.[2]

At present, though the warlike clash of peoples has calmed, a just peace does not however yet reign. Men have not been brought together in brotherly understanding. Latent seeds of discord in fact insert themselves and from time to time threateningly erupt and hold minds in anxious trepidation, so much so that the frightful weapons now discovered by human genius are of such inhuman power that they can drag down and submerge in universal extermination not only the defeated but also the victors and the whole community.

I

But if we examine with thoughtful minds the causes of so many dangers present and future, we can easily see that the decisions, the

[1] The text of the following translation has been supplied by the NCWC news service.

[2] Cf. *AAS*, XXXIV (1942), 345 f.

forces and the institutions of men are inevitably destined to fall short wherever the authority of God—which enlightens minds with His commands and His prohibitions, which is the beginning and guarantee of justice, source of truth and foundation of laws—either is neglected or is not given its just place or even is suppressed. Every house not based on solid and sure foundation collapses. Every intelligence not enlightened by the light of God separates itself little by little from the fullness of truth. Discords arise, increase and grow, if citizens, peoples and nations are not inspired by fraternal charity.

Now only the Christian religion teaches this full truth, this perfect justice in this divine charity which eliminates hatreds, animosity and rivalries. It alone has been entrusted by the Divine Redeemer with the way, the truth and the light[3] and it must insure that they be put into practice with all its strength. There is no doubt, then, that those who deliberately wish to disregard the Christian religion and the Catholic Church or who endeavor to hinder them, to disregard them, to suppress them, thereby weaken the very bases of society or substitute for it others which absolutely cannot support the edifice of human dignity, liberty and well-being.

It is therefore necessary to return to the precepts of Christianity if one wishes to form a solid, just and equitable society. It is harmful and imprudent to come into conflict with the Christian religion, whose eternal duration is guaranteed by God and proven by history. One should reflect that a state without religion cannot have moral rectitude or order. The formation of minds to justice, charity and obedience to just laws depends on it; it condemns and outlaws vice; it stimulates citizens to virtue, indeed controlling and regulating their public and private conduct; it teaches that the best distribution of riches or wealth may not be obtained with violence and revolution, but with just regulations, and in the same way that the proletariat, which has not yet the necessary means and opportunities of life, can be lifted up to a better condition with the happy solution of social strifes. In this way it brings a valuable contribution to good order and to justice, though it was not exclusively instituted to create an increase in the ease of life.

Therefore thinking over these things with that outlook of mind which places Us above human differences and which makes Us

[3] Cf. *John*, 14:6.

paternally love the peoples of all races, We bear in mind two things which create anxieties and worries for us. We see in fact on the one hand that in not a few countries Christian precepts in the Catholic religion are not given necessary consideration.

Crowds of citizens, particularly those of the less educated people, are easily attracted by widely publicized errors, often vested with the appearance of truth. The flattery and incentives of vice which disturb minds with fatal influences through publications of all kinds, through cinema and television entertainments corrupt especially incautious youth.

Many write and spread their works not to serve truth and virtue or to give readers a true diversion but to excite turbid passions for the purpose of gain or to offend and soil with lies, calumnies and abuses all that is sacred, noble and beautiful.

Very often—it is sad to state—truth is distorted and public display is made of false and shameful things. It is necessary therefore to see how much damage is brought upon society itself and how much harm is done to the Church.

On the other hand, We see with supreme pain to Our fatherly heart, that the Catholic Church, whether of Latin or Oriental Rite, is in many countries oppressed by serious vexations.

The faithful and clergy are, if not in words, certainly in deed, brought face to face with this dilemma: either abstain from professing and publicly spreading their Faith or suffer the consequences, even grave consequences.

Many bishops already have been expelled from See cities or prevented from freely exercising their ministry, or imprisoned or exiled. In short, one fearfully recalls "I will strike the shepherd and scatter the flock."[4]

Furthermore, the newspapers, the magazines, Catholic publications are almost completely silenced, as if truth were the exclusive dominion and decision of him who commands, and as if divine and human sciences and the liberal arts had not the right to be free so as to be able to blossom to the advantage of the public welfare. The schools once opened by Catholics are forbidden and abolished. Others have been created in their place which either do not teach notions of God and religion at all, or which proclaim and spread

[4] *Matth.*, 26:31. Cf. *Zach.*, 13:7.

maxims of atheism, as often happens. Missionaries, who having abandoned their homes and their sweet native lands and who have undergone serious and numerous discomforts to give to others the light and strength of the Gospel, have been expelled from so many places as harmful and dangerous individuals.

Thus the remaining clergy, numerically out of proportion to the territorial extent facing them and often hated and persecuted, can no longer provide for the demands of the faithful.

We see with sorrow that sometimes the rights of the Church are trampled on, rights which include, in the mandate of the Holy See, the right to choose and consecrate bishops destined to govern legitimately the Christian flock—and this causes the greatest harm to the faithful—as if the Catholic Church were an internal matter of but one nation alone, dependent on the civil authority, and not a divine institution destined to embrace all peoples.

Despite these serious and painful anxieties there is however something which provides great comfort to our paternal heart. We know in fact that the greater part of the faithful of the Latin and the Oriental Rites remain attached wih all their strength to the inherited Faith, though they are deprived of that spiritual help which their pastors could administer to them, were they not prevented.

They continue therefore with courage and place their hope in Him who knows the weeping and sufferings of those "who suffer persecution for justice's sake";[5] He "does not delay in His promises,"[6] but will finally console His sons with the just reward.

We regard therefore with paternal affection in particular those venerable brothers and Our beloved sons who are pressed in every manner, even underhandedly and insidiously, to loose the firm, solid and constant union with the Church and the most strict loyalty with the Apostolic See without which such unity cannot have a sure foundation.

No one in fact is unaware that in some places this unity is plotted against and attacked with deceiving opinions and all the arts.

But let all remember that the Mystical Body of Jesus Christ, the Church, must be closely joined and knit together through every

[5] *Matth.*, 5:10.
[6] *II Pet.*, 3:9.

joint of the system according to the function, in due measure, of each single part[7] until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ[8] of which the Roman Pontiff as successor of Peter is by divine disposition established vicar on earth.

Let them reflect and remember these very wise words of St. Cyprian, bishop and martyr:

> The Lord spoke thus to Peter: "I say to you that thou art Peter and upon this rock I will build my church."[9] . . . On him alone He erects the Church. . . . We must firmly hold and defend this unity, particularly we bishops who govern in the Church. . . . Also the Church is one and it extends widely over a great multitude with the unending increase of its fruitfulness; in the same way as rays of the sun are many, but the light is only one; and many are the branches of the tree but the trunk is only one, which goes deep into the ground with strong roots; and when one spring of water produces several rivulets, though it would seem that their number divides with the abundance of the overflowing water, there is however only one source.
>
> You can pluck a ray of the sun but the unity of the light is not divided. You can tear a branch from a tree but it can no longer bear fruit. You can cut off a stream from its source but it will dry up.
>
> Thus also the Church, inundated by the light of God, casts its rays throughout the whole world, but there is only one light, that which spreads everywhere, and the unity of the organism is not divided. It extends its branches over the whole world with luxurious richness, it pours out abundantly flowing streams everywhere, but the trunk is one and the spring is one. . . .
>
> And he who has not the Church as a mother, cannot have God as a father. . . . Who does not preserve this unity, does not preserve the law of God, does not preserve the faith of the Father and of the Son, and has not life and salvation.[10]

These words of the saintly martyred Bishop will be of comfort, of exhortation and of defense, especially for those who, not being able to be in contact with the Holy See, or having it only with

[7] Cf. *Eph.*, 4:16.
[8] Cf. *Eph.*, 4:13.
[9] *Matth.*, 16:18.
[10] St. Cyprian, *De unitate ecclesiae*, c. 44.

difficulty, find themselves in danger and have to overcome various obstacles and deceits.

However they must trust in the help of God and not neglect to invoke Him with fervent prayer. They must remember that all the persecutors of the Church—as history teaches—have passed as a shadow, whereas the sun of divine truth never sets, because "the word of the Lord endures forever."[11]

The society founded by Christ can be attacked but not defeated because it derives its strength not from men, but from God.

Indeed there is no doubt that it must be martyred throughout the centuries by persecutions, contradictions, slanders, as happened to its Divine Founder, according to prophecy: "If they have persecuted me, they will persecute you also."[12]

But it is equally certain that at the end, the Church, like Christ Our Redeemer, who triumphed, will have a peaceful victory over all enemies.

Be confident, therefore; be strong and constant. We exhort you again with words of St. Ignatius, though we are certain that you need no exhortations:

> Be you pleasing to Him for whom you fight. . . . May none among you become deserters. May your Baptism be as an armament, your faith as a helmet, charity as a lance, patience as a covering armor. May your works be your treasures, so that you may deserve due mercy.[13]

Furthermore the most beautiful words of Bishop St. Ambrose give you a sure hope and unshakable fortitude:

> Grasp the helm of Faith so that the stormy tempest of this world will not disturb you. It is very true that the sea is vast and immense, but fear not; for He hath founded it upon the seas and hath prepared it upon the rivers. Therefore it is not without reason that the Church of the Lord remains unmoved in the midst of so many waves because it is founded on the apostolic rock and perseveres on its foundations, unmoved by the furies of the sea.[14] It is battered by the waves, but it is not shaken. The world may break resoundingly about it, it nevertheless has a safe port to welcome weary seamen.[15]

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[11] *I Pet.*, 1:25.
[12] *John*, 5:20.
[13] St. Ignatius, *Ad Polycarpum*.
[14] Cf. *Matth.*, 16:18.
[15] St. Ambrose, *Ep.* 2.

II

As once in apostolic times, when Christians somewhere suffered special persecution, all the others, united by the bond of charity, raised their prayers and supplications to God, Father of Mercies, with united fraternal accord, so that He might give them strength and bring about as soon as possible better times for the Church. In the same way today, venerable brothers, We hope that the help and divine comforts implored by your brothers may not be wanting to all those who in the regions of Europe and eastern Asia have been tried for so long by an adverse and painful state of affairs.

And since We trust so much in the patronal intercession of the Virgin Mary, We express the ardent wish that in every part of the earth Catholics during the novena which usually precedes the feast of the Assumption of the august Mother of God into heaven, should raise up public prayers, particularly for the Church which, as has already been stated, is in certain areas vexed and afflicted.

We nourish the hope that the Virgin Mother, proclaimed by Us during the 1950 Holy Year, and not without divine will, assumed into heaven body and soul;[16] she whom We solemnly declared Queen of Heaven and to be venerated as such by all;[17] finally she to whom on the completion of the centenary commemoration of her apparition at the grotto of Lourdes to an innocent child as the benevolent giver of gifts, she to whom we invited the multitude of pilgrims to benefit from her maternal graces[18]—We nourish the hope with certainty that she will not in any manner put aside and reject these Our wishes and the universal prayers of Catholics.

Strive therefore, vererable brothers, that by your exhortation and example the faithful entrusted to you may come to the altar of the Mother of God on the established days in as great a number and as prayerfully as possible, who "for the whole human race has pleaded salvation."[19]

With one voice and one heart let them implore that the freedom of the Church may be recognized everywhere—that freedom which

[16] Cf. *Munificentissimus Deus,* in *AAS,* XLII (1950), 753 ff.
[17] Cf. *Ad Caeli Reginam,* in *AAS,* XLVI (1954), 625 ff.
[18] Cf. *Primo exacto saeculo* and *Le pelerinage de Lourdes,* in *AAS,* XLIX (1957), 1051 ff. and 605 ff.
[19] St. Irenaeus, *Adversus haereses,* 3, 2.

serves it not only for the obtaining of the eternal salvation of men but also for the confirmation of laws with due conscience and for the consolidation of the foundations of civilized society.

Let them implore in a special way the patronage of the Blessed Mother that the holy pastors who are kept from their flocks, or are impeded in the free exercise of their ministry, may be reinstated as soon as possible, as is befitting their proper state; that the faithful disturbed by deceits, errors and discords may reach complete accord and charity in the full light of truth; that all those who are in the uncertainty of doubt and weakness may be strengthened by divine grace so that they may be ready and willing to suffer anything rather than break away from the Christian faith and Catholic unity.

May the individual dioceses—and this is the object of Our ardent desires—have their own legitimate shepherds. May they promulgate Christian law freely in all regions and among all classes.

May youth in elementary and high schools, in workshops and in the fields not be ensnared in the ideologies of materialism, atheism and hedonism, which weaken the flight of the mind and rob virtue of its vigor. May they instead be enlightened by the light of evangelical wisdom which urges them, lifts them and guides them toward all that is best.

May the road to truth open everywhere and may no one place obstacles in its way. May all understand that nothing can resist truth in the end and that nothing can lastingly oppose charity.

Finally, may missionaries return as soon as possible among those people whom they have won to God with apostolic zeal and the sweat of their labors, and who they ardently wish to make progress in Christian civilization even at the cost of difficulties, sacrifices and sufferings.

May all the faithful implore these things of the Divine Mother. But let them not forget to ask for forgiveness for the same persecutors of the Christian religion in keeping with the impulse of that charity for which the Apostle of the Gentiles did not hestitate to ask, "Bless those who persecute you";[20] nor should they neglect to pray that they be given the heavenly graces and lights which together can dissipate the darkness and set consciences in right order.

[20] *Rom.*, 12: 14.

III

But as you well know, venerable brothers, Christian reform of customs must be added to these formal prayers, without which our prayers are vain sounds which cannot be wholly pleasing to God.

Through that tender and ardent charity with which all Christians love the Catholic Church, may they not only raise their pious prayers to heaven, but may they also offer sentiments of penance, virtuous works, sacrifices, sorrows and all the pains and bitternesses, all those hardships which are a necessary part of this mortal life, as well as those to which one must sometimes submit freely and with a generous spirit.

Through this desired moral renewal, added to suppliant prayers the faithful will not only make themselves pleasing in the sight of God but they will also benefit the Church, which they must love as they would a most affectionate mother.

May there be repeated among them, everytime circumstances demand it, that spectacle which was described with such marvelous and expressive beauty in the letter to Diognetus:

> The Christians . . . are in the flesh but they do not live according to the flesh. They live on earth but their citizenship is in heaven. They obey approved laws and with their tenor of life exceed the laws themselves. They love all and all persecute them. They are ignored and condemned. They are put to death but they are vivified. . . . They are mocked and in the midst of their ignominies they glory.
>
> Their fame is distorted and turned as testimony against them in justice. . . . They conduct themselves as honest men and are punished as criminals. While they are punished, they rejoice as those who are exalted.[21]

In short, to express all this briefly, "What the soul is to the body, the Christians are to the world."[22]

If Christian customs flourish again as they did at the time of the apostles and martyrs, we can then hope with certain trust that the Blessed Virgin Mary will obtain for us a most benevolent fulfillment of our prayers, desirous as she is that as many of her sons as possible be preserved in virtue. And in the solicitous prayers directed

[21] *Letter to Diognetus,* chapter 5.
[22] *Ibid.*

to her by so many voices, we may also hope for more peaceful and happier times for the Church of her Only Begotten Son and for the whole human society.

It is Our wish, venerable brothers, that you make these Our wishes and Our exhortations known on Our behalf to the faithful entrusted to your care in the way that you deem best.

Meanwhile in pledge of heavenly gifts and as a token of Our benevolence, We impart with all Our heart the apostolic benediction to you individually and to the flocks entrusted to you, and in a special way to those who in defense of the rights of the Church and out of love for her, are undergoing persecution.

Given at Rome, St. Peter's, July 14, 1958, the 20th year of Our pontificate.

PIUS PP. XII

Book Reviews

THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA: PROCEEDINGS OF THE TWELFTH ANNUAL CONVENTION. New York (Secretary, Rev. A. McDonough, C.P., Union City, N. J.), 1958. Pp. 273. $3.50.

The annual meeting of the Catholic Theological Society of America has become a prominent feature of the scientific activities of the Church in the United States and Canada, and the published reports of the meetings, dating from 1946, have gained an increasingly wider circulation and influence with the passing of the years. The most recently published Bulletin, containing the proceedings of the twelfth annual meeting, held in Philadelphia in June, 1957, gives convincing proof that high standards of scholarship are being maintained by the Society.

The presidential address and four of the articles contained in this volume were given at general assemblies of the Society, the four other papers were delivered at elective seminars. The subject of the address given by the President, the Very Rev. Msgr. George W. Shea, was "Sacred Theology and the Sacred Magisterium." He emphasized particularly that "sacred theology lives and moves and has its being in the sacred magisterium." Speaking about dogmatic manuals, he asserted:

> The average introduction says much about the necessity of theology for the Church and her magisterium but little or nothing about the necessity of the magisterium for theology. The average introduction underlines the duty of following St. Thomas Aquinas but forgets to emphasize the duty of following the sacred magisterium itself, first and foremost. The average introduction is content to define theology as the science of faith, of revelation, when in reality it is the science of Catholic faith, of divinely revealed truths proposed as such by the sacred magisterium.

The first of the papers given at general sessions, delivered by Fr. Cyril Vollert, S.J., is entitled "Dogmatic Development: A Basic Theory." Fr. Vollert begins with the assertion that the recent solemn definition of Our Lady's Assumption has focused the attention of contemporary theologians on the subject of doctrinal development. The basic problem centers about the procedure employed by the Church in perceiving, centuries after the era of public revelation has passed, the presence of an implicitly revealed truth in an explicitly revealed doctrine. While admitting that at times the mode of analytic examina-

tion with the aid of human logic suffices to prove convincingly the presence of an implicitly revealed doctrine, Fr. Vollert believes:

> Such theories cannot satisfactorily explain all the dogmatic progress that has occurred, especially in the domain of Mariology. When the Church defines a truth, it does not canonize human logic. It defines because, under the guidance of the Spirit of Truth, it discerns the truth by a higher methodology than is possible for our human inferences. . . . No logical or dialectical method is capable of demonstrating with certitude that the divine maternity strictly demands the privileges of the Immaculate Conception or the Assumption, which nevertheless are defined dogmas. . . . To supply for the inadequacies of logical procedures, recourse is made to the Christian sense as a means which God has made available to His Church for bringing out explicitly His profound designs in the supernatural order.

This "way of Christian sense," Fr. Vollert points out, has nothing in common with the religious sentiment of the Modernists, for it connotes intellectual perception and supposes an intelligible object. "It involves perception, intellectual appreciation, a power of discrimination. It supposes a supernatural illumination proceeding from faith, grace and the gifts of the Holy Spirit." This Christian sense is found in the faithful as well as in the hierarchy, for "since the Holy Spirit directly and immediately influences also the faithful, their belief possesses its own weight; and as it precedes the definition can give a certain orientation to the magisterium." Nevertheless, the Christian sense of the faithful as a factor in doctrinal development and the magisterium are not on a par; the former is subordinate to the latter.

This theory does not mean that there is no logical connection between the original revelation and our evolved belief:

> But this is a divine logic that elevates and perfects our human logic by supplying for its shortcomings. Through the formulas in which revealed realities are expressed God teaches us, not simply what those formulas of themselves communicate to us, but what He intends to make known by them. The Spirit of God leads us to the whole truth implicit in the formulas.

Fr. Vollert's paper is indeed a valuable contribution to the science of theology. For while it definitely upholds the principle that whatever is defined by the Church as a doctrine is objectively contained in the deposit of faith, it admits that in some instances merely human reasoning is incapable of demonstrating such inclusion. But if the Church—primarily the teaching Church—is endowed with the charismatic gift of "divine logic," the difficulty is solved. It can be appropriately added that the theory defended by Fr. Vollert is applicable to ecclesiastical decisions regarding moral problems centering about the natural law

which have arisen in recent years, such as the ability of a man who has had double vasectomy to enter a valid marriage, the lawfulness of organic transplantation, etc. If the Church possesses the "divine logic" described in this paper, the Church can give an infallible decision on such matters, even when merely human logic is inadequate to provide a convincing argument.

Fr. Aidan Carr, O.F.M.Conv., writes on "The Morality of Situation Ethics." Repeating the words of Pope Pius XII, Fr. Carr defines this system of morality as one whose distinctive mark is that "it is not based on universal moral laws such as the Ten Commandments, but on the real and concrete conditions in which men must act, and according to which the conscience of the individual must judge and choose." Fr. Carr points out the shallowness and the errors of this system, which he ascribes basically to Modernism with its insistence that every man has the right to think out his faith "on his own." Kant and Kierkegaard, and more recently Sartre with his theory of Existentialism have also contributed to the development of "Situation Ethics." Fr. Carr concludes:

> As Raskolnikov discovered (in *Crime and Punishment*), all men have to obey the moral law. Those who embrace Situation Ethics as a way of life will learn, sooner or later (as did Raskolnikov), that such a false interpretation of liberty leads freedom to degenerate into self-will—"the suicide of man by self-affirmation" (Berdyaev). There can be but one genuine liberty for men: the acceptance of God's supreme role in human affairs, both in the intellectual order and in the order of the will. "You shall know the truth—and the truth shall make you free."

Fr. Myles Bourke, of Dunwoody, writing under the title "Rudolf Bultmann's Demythologizing of the New Testament," presents a very clear and comprehensive account of the teaching of this modern German Protestant scholar. Fr. Bourke asserts that Bultmann has impoverished the Christian message and has eliminated practically all the redemptive history, but adds in his favor:

> In the field of eschatalogy, Bultmann's insistence on the redemptive event as the eschatalogical event should stimulate us to a more profound study of the New Testament eschatalogy, which portrays Christian existence as a "new creation," and the Church as the eschatalogical community. If Bultmann's emphasis on these things—however unacceptable his explanation—serves to make us realize what our own task is, that will be a happy result of what has been in some ways an unfortunate incident in theology.

A discussion of the "Right-to-Work Laws" was also presented to the assembled theologians by Fr. John Cronin, S.S., and the Very Rev.

Msgr. Francis W. Carney. Both contend that these laws, as they now exist in some of the states of our land, are immoral. Fr. Cronin claims that "there is much insincerity among the informed groups that are sponsoring right-to-work laws. These advocates are anti-union and they know that the laws they sponsor will hurt legitimate unionism. Privately they will admit this." Msgr. Carney asserts as his opinion that "the existing right-to-work laws are in serious conflict with the duty of the state, in accord with the principle of subsidiarity, to enable, foster and sustain the co-operative activities of individual persons who through association seek to promote their own welfare and that of society."

Four papers delivered at selective seminars complete the volume. Fr. E. Van Antwerp, S.S., discussing "The Treatment of Miracles in Fundamental Theology," shows that the apologetic value of miracles can be fully maintained at the present day, as in the past. Fr. J. Quigley, of Overbrook Seminary, follows the more lenient view in "The Changing Concept of Servile Work." The Encyclical *Haurietis Aquas* on the Sacred Heart furnishes Fr. E. Hogan, S.S., with the topic "The Theology of the Devotion to the Sacred Heart." And Fr. E. Farrell, O.P., gives a scholarly treatment of "The Nature of Sacerdotal and Religious Vocation."

This volume, with its fine treatment of so many theological problems is to be highly recommended, not only to college and seminary libraries, but also to individual priests who wish to keep up with the progress of theological science.

FRANCIS J. CONNELL, C.SS.R.

THE CATHOLIC PRIESTHOOD ACCORDING TO THE TEACHING OF THE CHURCH. PAPAL DOCUMENTS FROM PIUS X TO PIUS XII. By Msgr. Pierre Veuillot. Translated by Rev. John A. O'Flynn, in collaboration with Rev. P. Birch and Very Rev. G. Canon Mitchell. Westminster, Md.: The Newman Press, 1958. Two volumes bound as one. Pp. xliii + 264 and 374. $7.50.

FATHERING-FORTH. By John H. McGoey, S.F.M. Milwaukee: The Bruce Publishing Co., 1958. Pp. lx + 188. $3.50.

It would be very difficult to find two books on the Catholic priesthood more valuable than the ones listed above. They are quite unlike in content and in arrangement. Yet both tend most effectively to lead those in Holy Orders to the successful accomplishment of the work to which God has commissioned them.